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HISTORY OF THE JESUITS IN THE PHILIPPINES

A Brief Sketch

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PART I—From the Foundation to the Suppression

XAVIER IN THE PHILIPPINES

It is probable that St. Francis Xavier was the first Jesuit to set foot on Philippine soil. His supposed visit has long been the subject of an ardent controversy. Father Brou, S.J., considered the leading biographer of the saint, ridicules the idea; but the historians of the Society in the Philippines have produced excellent proofs of Xavier's brief sojourn in Mindanao. The facts are summarized in "Labor Evangelica", a work originally written by Father Pedro Chirino, S.J., in 1604, rewritten by Father Francisco Colin, S.J., in 1660, and reedited and annotated by Father Pablo Pastells, S.J., in 1900. This work, in three large volumes, covers only the first 35 years of the Society's work in the Islands.

Colin, a former Provincial of the Philippine Province, in his Dedication of the work to the King, speaks of Xavier as the "Apostle of the Indies and the First Apostle of the Island of Mindanao". The work claims that Xavier preached the Gospel in Mindanao during the months of September, October and November, 1546. (p. 253.) Xavier, in a letter written to the Society at Rome, from Cochin, January 21st, 1548, speaks of having visited an island "of the Moros". Chirino-Colin-

Pastells interpret this to mean Mindanao. In support of their position, they cite Father Combes, S.J., the historian of Mindanao and Jolo.

According to his own letter, Xavier sailed from Malacca, on the Malay Peninsula, to Amboyna (evidently coming down through the Strait of Malacca, and skirting the north shores of Sumatra, Java and the small islands of the Malay Archipelago); from Amboyna, he went to the Moluccas, which, as he says, are "sixty leagues distant"—that is, about 350 miles to the north, according to present maps. From Ternate in the Moluccas, he sailed "another sixty leagues" to the island "of the Moros". The coast of Mindanao lies about 370 miles almost directly north of Ternate. If his description is accurate, Xavier's ship must have hit square on the nose the tapering peninsula of southern Davao, which points towards the Moluccas. He couldn't have missed an island as large as Mindanao.

In proving that Mindanao fits Xavier's description of the island "of the Moros", Father Pastells' notes are very elaborate. Xavier describes a volcano—"a mountain always smoking"; and the description fits Mt. Apo, Davao. He calls the people "Tabaros"; Pastells shows how this might mean "Davaros"—and the name is a natural one, for the root, "daba", means "flame of the volcano". No other place, argues Father Pastells, fits Xavier's description so exactly as Davao. Further evidence in support of the theory is found in the narration of Fernadez Mendez Pinto, companion of Xavier. It must be remarked in passing that no island is known which now bears the name "of the Moros" or "Moro"; not even on the first map printed in the Philippines is any island so indicated. Most biographers of the saint do not attempt to explain the name; the biographers who do express an opinion agree that it means Mindanao.

The Church has practically canonized this opinion;

for in the Bull of Canonization of St. Francis Xavier, issued by Urban VIII in 1622, it is said of the saint: "Ipse primus Mindanais Evangelium Christi annuntiaverat".

Father Murillo-Velarde, the Jesuit historian of the 17th century, ("Historia de la Provincia de Filipinas de la Compania de Jesus", p. 52) says that Xavier learned about the Philippines from Villalobos, who died in the saint's arms at Amboyna; and that Xavier then made his visit to Mindanao. The same author writes (p. 74): "According to the Bull of Canonization, St. Francis Xavier entered this island of Mindanao. I believe that he came from Amboyna or Ternate to the southern shore of the island, acting on information given by men of Villalobos' Armada. Colin and Combes say that he came from Ternate to Mindanao in 1546. . . This glorious Apostle was the first Jesuit to navigate these bays and tread these shores, taking possession of these regions in the name of the Society as a promised land for the missionaries of this province."

Don Miguel Serrano, Archbishop of Manila, in his decree establishing the feast of St. Francis Xavier as a holyday of obligation, in 1623, declared that Xavier had reached Mindanao. (Cf. Murillo-Velarde, p. 23.)

In 1653, the Archbishop and the Cathedral Chapter and the Ayuntamiento of Manila declared St. Francis Xavier the patron of the Philippine Islands, giving various reasons for their choice; the first of these reasons was "because St. Francis Xavier was the first to preach in Mindanao." (Cf. Murillo-Velarde p. 231.)

The tradition of Xavier's visit has never died. In support of it we have the testimony of Father Pio, S.J., who while Superior of the Philippine Mission (1896-1905) published a monograph on the subject; and of the editor of the "Cartas de S. Francisco Xavier"—both competent witnesses. In 1908, when Mindanao

was still part of the diocese of Cebu, the Rt. Rev. Thomas A. Hendrick, first and only American Bishop of Cebu, wrote in "Good Work": "Tradition has it that Xavier came to the diocese of Cebu before going to Japan, and that he stopped at two places, in southeastern Mindanao at Point St. Augustin and again in Butuan."

Father Denis Lynch, S.J., wrote from Davao in January, 1909: "It is considered certain that St. Francis Xavier was here in Mindanao; the Bull of Canonization says: 'Ipse primus Mindanais Evangelium Christi annuntiaverat'. It is admitted too by the most recent and careful historians of the mission that he was here in Davao. In a long and most interesting letter, he says he found many Christians here, but without a pastor. St. Francis baptized many, especially children, and remained, he writes, three months, visiting every place where there were Christians. His description of what he saw is applicable at the present day—the frequent wars, the lack of flocks, subsistence of natives on roots, etc."

Father William McDonough, S.J., wrote from Caraga, Davao, in 1912: "It seems clear from the letters of St. Francis Xavier that he visited the district of Caraga on a voyage from the Celebes."

During the Novena of Grace in Jimenez, in 1929, Father James G. Daly, S.J., learned of a story still current there that St. Francis Xavier had preached the Gospel in Lanao to the Moros. On one occasion while Xavier was explaining the Christian doctrine to a gathering of Moros one of the Datus made light of the saint's arguments. Emphasizing his statement, Xavier stamped his foot on the rock from which he was preaching; his sandal remained fixed to the rock and could not be removed;—and it was taken as a miraculous sign of the truth of his preaching. It is said that this sandal of Xavier is now at the bottom

of Lake Lanao. This legend, of course, could not prove the fact of Xavier's visit; but it makes an interesting confirmation of the authorities cited.

Father Thomas J. Feeney, S.J., neatly summarized the whole story when he wrote ("Padre of the Press", p. 89): "Local tradition in Davao still points to the altar stone by the shore of Cape St. Augustin, whereon St. Francis was wont to offer the divine sacrifice, and in the neighborhood of which he catechized the Moro. The Bull of Canonization, the testimony of a score of early modern missionary writers, together with internal evidence from the letters of the saint lend authority to this tradition and make it probable."

THE FOUNDERS OF THE MISSION

We may therefore be permitted to regard St. Francis Xavier as the patron and father of the Jesuit Philippine Mission. But the actual founders of the mission were Fathers Antonio Sedeño and Alonso Sanchez, two men of remarkable talents who made a great place for themselves in the annals of the Church in the Philippines. With them came Brother Nicolas Gallardo; and also a scholastic, Gaspar de Toledo, who died on the voyage and was buried at sea. It is interesting to learn that the first Jesuits came to the Islands at the request of a Dominican. (Cf. "Labor Evangelica" I, p. 164.) Father Domingo de Salazar, O.P., had been appointed first Bishop of the Philippines; and before leaving Spain, he asked for Jesuits to accompany him. So it was that the first Bishop and the first Jesuits arrived in Manila on the same ship, in September, 1581—scarcely 47 years after the founding of the Society; and only 29 years after the death of Xavier.

DEPENDENCE ON MEXICO

Father Sedeño was the superior of the first little group. At first, the Philippine mission was dependent on the province of Mexico—just as the diocese of the

Philippines was (from 1581 to 1591) a suffragan see of the ecclesiastical province of Mexico. The link between Mexico and the Philippines was not severed for many years; Cortez had conquered Mexico for Spain in the same year that Magellan started on his voyage of discovery; and the administration of the Islands was at first in the hands of the Viceroy of Mexico. Otherwise ships bound from Spain to the Philippines would have had to sail by way of Cape Horn; and it was much easier to administer the Islands from Mexico.

THE FIRST RELIGIOUS IN THE ISLANDS

It must not be supposed that the Jesuits were the first religious in the Islands; the Augustinians had that honor. Several Augustinians arrived with Villalobos in 1546; but it is doubtful that they remained in the Islands. A celebrated Augustinian, Fray Andres de Urdaneta, was the pilot of Legaspi's fleet, which arrived in Samar in 1565. (Urdaneta had visited the Philippine Islands as a soldier; he returned as a priest. However his stay in the P. I. as a priest lasted only six months.)

BEGINNING OF SPANISH INFLUENCE

It must be noted here that Spanish influence in the Philippines did not begin to prevail immediately upon Magellan's discovery in 1521. Magellan's voyage was the immediate result of the famous bulls of demarcation issued by Pope Alexander VI, to settle the dispute between Spain and Portugal. Both countries had gone mad with the fever for conquest after Columbus' discoveries had placed a new world in the possession of the Spaniards. Had the papal bulls not been issued to settle the dispute between the rival nations, the Philippines would have fallen into the hands of the Portuguese, or of the energetic Dutch. The purpose of Magellan's voyage was to explore the islands on the Spanish side

of the line. The great captain himself died in Cebu; but his ship, the "Victoria", completed the voyage back to Spain, the first to circumnavigate the globe. That was in 1522.

In the 42 years that followed Magellan's discovery, three expeditions were sent to the Philippines; one under Fray Garcia de Loaisa, in 1525, which was a complete failure; another under Saavedra, fitted out in Mexico by the famous Hernando Cortez in 1527, which picked up a few survivors of the preceding expedition; and the third under Villalobos, who set out from Mexico in 1542. Villalobos was the man who gave the Philippines its name, in honor of the crown prince, later King Philip II, son of the Emperor Charles V. But Villalobos died on his voyage, in the arms of St. Francis Xavier, and his men returned home.

LEGASPI

These three expeditions scarcely touched the Philippines. It remained for Legaspi to make the first permanent settlement. Father Urdaneta, the Augustinian, had refused the command of the expedition of conquest, and, at his suggestion, the appointment was given to Miguel Lopez de Legaspi, Mayor of Mexico City. Urdaneta instead became superior of the first little band of Augustinian missionaries. The expedition arrived in 1565. In 1577 the Franciscans arrived, and four years later, the Jesuits. They were not far behind.

Legaspi was the first governor-general of the Islands. He is called "the founder of Manila and colonizer of the Philippines". He had with him only 400 soldiers and 5 friars. But he was able to conquer the Mohammedan stronghold in Manila, the farthest outpost of Islam. It is interesting to note that the Mohammedan conquest in the East was checked by descendants of those Spanish *conquistadores* who had driven the Mohammedans out of Granada and saved the West,

during the reign of Isabella of Castile, in the same year that Columbus discovered America. Thus within the span of one human life, Spain broke the power of Islam in Europe, and checked its advance on the other side of the world.

In 1571 Manila became the Spanish capital of the Philippines. By 1576 the Spanish had established their rule, nominally at least, over as much of the Philippines as they ever really succeeded in governing. It was then that the power of the Church was called into action to consolidate the conquest. We see, therefore, that the Society was on the spot at the dawn of civilization in the Philippines.

BEGINNING OF JESUIT MINISTRY. SYNOD

The first work of the first two Fathers was to bring the Sacraments to the Spaniards of Manila. They studied the dialects and were constantly engaged in extra work assigned to them by the bishop.

Almost as soon as he arrived, Bishop Salazar decided to convene a synod—the first in the history of the Church in the Philippines. Practically all of the work of preparing for this synod he entrusted to the two Jesuit Fathers. It seems, however, that Father Sanchez was the dominant figure, though Father Sedeño was the Superior. Sanchez was appointed Secretary of the Synod by the bishop—and was, in Sedeño's words, "el todo en todo."

At this synod, every point of insular government was taken up, from the affairs of the Governor-General's office to those of the collectors of tribute, both spiritual and temporal; and the task of evaluating all the evidence and summarizing it was left to Father Sanchez. The Bishop would allow no change to be made in what Sanchez wrote. Sanchez was the Bishop's theologian at the synod, and handled all cases of conscience. At the synod itself, Father Sanchez defended

the right of the Spanish King to conquer and take possession of all the Orient Seas.

There were theologians of that day who bitterly attacked the King's right to conquer and annex to the Crown the lands and peoples of the new World. The famous Vitoria climaxed his arguments by a *reductio ad absurdum,* saying: "It is as logical to suppose that an Indian might land at Valencia, and say: 'Spain is mine!'" The dispute must have been carried on rather thoroughly, for despite the elaborate defenses of able theologians, (among them Father Suarez), some kind of a plebiscite was undertaken in the Islands to confirm the title of the King of Spain!

FIRST RESIDENCE

On their arrival, the first Jesuits had taken up their residence in a small house some distance from the city—that is from the Walled City, for in that day, the city had not dared to grow beyond the walls. A house in the city itself had been offered to Father Sedeño, but it seems that Father Sanchez had reasons for rejecting the offer. The distance from the city however, impeded the work of the Fathers.

ASTRAIN ON SANCHEZ

Father Astrain, historian of the Spanish Assistancy of the Society, tells a pessimistic tale about the beginnings of the work of the Society in the Philippines; and he ascribes all the trouble to Father Sanchez. This does not seem quite just; especially as such pessimism is not even hinted at by Father Colin, Provincial of the Philippines in 1639, whose work of three giant volumes, on the first 35 years of Jesuit labors in the Philippine Islands, is the recognized authority on the subject. None the less, Father Astrain's comments are very interesting. "Five Years of Indecision" is the heading for his account of the years 1581-1586. Ac-

cording to him, the beginning of the Society's work in the Philippines was unlike the beginning of any other mission. Contrasted with the zeal and enthusiasm and the immediate preaching of the Gospel with which the missions of India, China, Japan and America were founded, the first Philippine Jesuits remained quiet, hidden, secluded, and not till ten years had passed did they take any positive action. Sanchez would not allow his superior to accept the house in the city, continues Astrain, because "it was not secluded enough for prayer." They took a house outside the city walls, and remained in it, entirely inactive. Father Sedeño, the superior, was a weak man, who did the will of Father Sanchez in all things. They were "waiting for orders". They "did not know whether they were to remain and labor permanently in the Philippines" or whether they were simply to establish a link with the Jesuit missions of Macao and the China coast. Hence they wasted their time trying to learn Chinese.

OTHER DIFFICULTIES

Father General Aquaviva had forbidden Ours to become pastors of regular parishes of natives; the King, we are told, had forbidden missionaries to penetrate into the settlements of the natives ahead of the conquest. The Spaniards of Manila would not go out from the city to consult the Fathers; the Fathers found it too hot to walk to the city. And so for several years, Father Astrain says, they remained idle. Yet we know that Sanchez duplicated at the synod the work of our first Fathers at the Council of Trent; and Father Colin tells us that Father Sedeño did much work preaching to the Spaniards of the city and hearing their confessions.

SANCHEZ' MISSION TO MACAO

In March, 1582 (six months after his arrival in the Philippine Islands), Father Sanchez was sent by the

Governor-General on a political mission to Macao and Canton. He accepted the appointment, because, as he wrote to Father Aquaviva, reports had gone to the King that the Jesuits of the missions, being so intent on work for the natives, had no thought of assisting in the work of civilizing the colonies or of helping the governors, though it was well within their power to do so! Another report accused the Jesuits of "walking only among silks and velvets". Sanchez hoped to put the Society back in favor with the King. The missionary diplomat's voyage to the China coast had a twofold object: to arange trade relations between the Philippine Islands and China; and to have the sovereignty of the Spanish King recognized in Macao. In 1580, Philip II had succeeded to the crown of Portugal, thus uniting the crowns of Spain and Portugal, two nations which up to that time had been bitter rivals in the conquest of the East and in the search and struggle for the Spice Islands (The Moluccas). But Macao, the Portugese stronghold in China, had not yet recognized Philip II as King of Portugal; it is possible that Macao had not even heard the news as yet. It was a delicate situation for a priest to handle, but Father Sanchez accomplished his mission with great skill. He buttonholed the principal men of Macao, including the governor and the bishop, spoke to them privately and won them over; a meeting of all these principal men was then called, and they in public session acknowledged Philip as King, as they had already done in private. They in turn prepared the people for the news; and at a public assembly, the news was officially announced, and Philip acclaimed as sovereign. The commercial negotiations between Macao and the Philippines were successfully completed; but in Canton, Father Sanchez had a number of difficulties and the final result was not as favorable as he had hoped. He returned to Manila at the beginning of 1583. But

after a few months, he was compelled to make a second voyage to Macao, to rearrange the trade relations, as the Portuguese had discovered that all the advantages accruing from the recognition of Philip and the signing of the trade treaty were on the side of the Spaniards. This second trip of Father Sanchez was scarcely a success, as he could not persuade the Portuguese to renew the favorable terms of the former treaty. Father General Aquaviva wrote to Father Sanchez about this trip, saying that he did not consider such voyages profitable for Ours. There is good reason to believe, however, that Father Sanchez's trips to China had religious objects as well as political. It is said that he was commissioned to treat with the bishops and missionaries of China in order to settle some important mission problems; up to that time there had been little uniformity in the mission policy of the Church in Asia.

APPLICATION FOR SCHOOL CHARTER

In June, 1583, while Father Sanchez was in Macao, Father Sedeño wrote to the King, asking permission to open a school in Manila. Accordingly he received a Royal Charter. We are told that neither the Provincial of Mexico nor the General was advised ahead of time, Father Sedeño being "a very simple soul"; and they were much surprised when they heard that the charter had been granted. However, the school was not started for some time, and in the meanwhile, all formalities were completed.

FIRE. At the end of 1583 a great fire broke out in Manila during the funeral of Gov.-General Gonzalo Ronquillo. Most of the city was destroyed.

NEW ARRIVALS. Soon after, in June, 1584, several new Fathers arrived: P. Hernan Suarez, P. Raymundo del Prado, P. Francisco Almerique, and one Brother, Gaspar Gomez.

SANCHEZ'S RETURN. When Father Sanchez returned

from Macao, he became minister of the little house outside the walls; and, according to Astrain, he made life miserable for the little band of Jesuits. He imposed extraordinary silences, confined the Fathers in their rooms, compelled them to read in the refectory, and gave severe corrections, becoming very angry at their mistakes. All of them, says Astrain, wrote to the General asking him to remove Sanchez in order that they might attend to the ministry and learn the language.

FIRST SCHOOL

The offer made by the Fathers to start a school in Manila was enthusiastically greeted in Spain. In 1585, the permission of both the General and the King had been obtained; the Royal Charter of the College, solicited by Bishop Salazar, was signed in Barcelona by the King, in that same year. The Bishop and the Guardian of the Royal *Hacienda* were instructed to assist the Fathers; they therefore built a wooden house and church near the Fathers' residence outside the city; and soon a few classes were started. The subjects taught were only two—by an odd coincidence, the first and last steps of the educational ladder—the ABC's of grammar for the little children, and Moral Theology for the clergy! But the difficulties arising from the distance to the city were too many. Father Hernan Suarez died in 1586, writes Father Chirino, because of too much exposure to the sun endured in coming and going from the city.

SANCHEZ ELECTED ENVOY TO POPE AND KING

At this time, Father Sanchez was lost to the Society in the Philippine Islands. In April, 1586, the *Audiencia Real* (Supreme Court) of Manila convoked a special meeting of all the principal persons, civil and ecclesiastical, of the Islands, to propose sending an envoy to Madrid and Rome, to have settled once and for all the

doubts and difficulties that had arisen since the conquest under Legaspi. These concerned the government of churches, ecclesiastical dignities, the number of troops needed, means of defense, etc. It was necessary to decide the question of trade with China; for the Spaniards lived with "their feet in the Philippines and their eyes and hearts in China"; and the conquest of China was their fondest dream. Father Alonso Sanchez was unanimously elected envoy to the courts of the King and the Pope. Father Sedeño reluctantly consented to let him go, and in June, 1586, he set out for Mexico, at the same time, as Father Astrain tells us that Father Aquaviva was ordering his removal from the Philippine Islands.

SANCHEZ IN MEXICO

He arrived in Mexico in January, 1587. One of the points he brought home to the King was that he should send more religious to the islands, of the Orders already there; but no more Orders. In Mexico Father Sanchez met forty Dominicans on their way to the Philippines, the first band of Dominicans to be sent to the islands. Sanchez tried to stop them; (Astrain tells the story); he had no right to do so, and if the story is correct, his prudence can scarcely be praised. Some of the Dominicans remained in Mexico, others went on to the Philippine Islands, since they had a royal mandate. "What height of folly!" cries Astrain, "as if the Society didn't have enough misunderstandings with the Dominican Fathers in Spain without having Father Sanchez add one more!"

SANCHEZ IN SPAIN

In September, 1587, Sanchez arrived in Seville. King Philip II kept him waiting; and becoming impatient, he drew up a memorial, citing the points to be dealt with and demanding that they be settled one way

or the other, but at once. This he sent in to the King, who at once ordered a Royal Council to be called, before which he invited Father Sanchez to speak, and to explain the points in detail. The council lasted five months. In the very beginning there was a doubt in the minds of many about the King's right to the possession of the Philippines. But Sanchez, in a speech lasting an hour, convinced them all that the king not only had the right, but the duty to retain possession,— first, because of the Spaniards in the islands; then because of the converted natives; then because of the unconverted but yet to be converted natives; and finally because of those who could never be converted!

Reform Measures. Abolition of Slavery. The final result of Father Sanchez's dealings with the Royal Council was a royal document treating of every branch of Philippine government. The *Audiencia* (Supreme Court) was suppressed, as the bishop had wished, since it involved so much red tape, and was unnecessary for the small number of Spaniards. The king finally fixed the tribute to be exacted from each native at ten reales a year (about $1.50) to be paid in gold, silver, or grain— 8 reales for the Treasury, ½ for the bishop and clergy and 1½ for the soldiers. The governor was forbidden to make land grants to friends; a hospital was founded for Spaniards; another for natives. An Emancipation Proclamation was issued, by virtue of which all slaves in the Philippines were to be set free, and all new-born natives were declared free. This was in 1587—almost three centuries before a like proclamation was issued in the United States! The king granted 12,000 ducats for the building of a cathedral in Manila; he agreed to pay half the passage of each missionary who would in future sail for the Philippines—the other half was to be paid from the bishop's share of the tribute.

Sanchez described his own ideal of a governor-gen-

eral; and the king allowed him to pick the new governor. Sanchez chose Gomez Perez Dasmariñs, who sailed for the Islands almost immediately, in company with Father Pedro Chirino and a lay brother.

SWORD VS. CROSS

During this council, a dispute arose concerning methods of evangelization of the natives. One party advocated a forceful spreading of Christianity—and Sanchez allied himself with this faction. The other party held out for a "silent Christianization", without any use of force at all. It must be explained that Sanchez's advocacy of force in advancing Christianity meant nothing more or less than the conquest of China. This was a favorite subject with him; he had many reasons for it besides the necessity of preaching the Gospel. His plans for the subjugation of China were complete down to the last iota, even to details of military forces, number of troops needed, ships, artillery, tactics, route to be followed, etc. But in that very year—1588—it must have been while the council was still in progress,—the Invincible Spanish Armada which had been sent against England, was defeated and destroyed; and Sanchez did not dare to mention another Armada to the King.

SANCHEZ AT ROME

Having finished his work in Madrid, Sanchez went to Rome in the beginning of 1589, and was detained there three years, during the reigns of five Popes! Sixtus V, Urban VII, Gregory XIV, and Innocent IX all died during his stay in Rome; and finally Clement VIII was elected in 1592. Sanchez, it seems, arrived in Rome in disgrace and left in triumph. Before he arrived in Spain, the story had been spread in Madrid and in Rome that he had advocated "preaching the Faith with the Gospel in one hand and the sword in the other." Father Aquaviva had instructed the Provincial

of Mexico to reprimand Sanchez for this, saying that the apostle must be more willing to shed his own blood than to cause or to permit the people's blood to be shed for their salvation. But the diplomat vindicated himself, explaining that he only wanted a guard for the Missionaries; and at Rome the Apostolic Briefs given him by four Popes seemed to confirm his theory, no matter how it was understood. During his stay in Rome, Sanchez represented the entire Philippines; one brief was addressed to him as follows: "*Dilecto filio Alphonso Sanchez, presbytero professo Societatis Jesu, omnium statuum Insularum Philippinarum nomine ad Sanctam Sedem Apostolicam misso, Innocentius Papa Nonus* (1591)." In some cases he also represented all the West Indies. He vindicated the Spanish government of the colonies, as well as of the Philippine Islands. The indulgences and privileges which he gained for the Church in the Philippines can scarcely be numbered. He obtained a great many plenary indulgences. When he finally returned to Spain in 1592, he carried with him relics of the Saints given by the Pope for the Churches in the Philippine Islands. Among them were the body of Saint Polycarp, relics of St. Potenciana and of 157 martyrs—of whom 27 had been Popes—destined for the Manila Cathedral.

AQUAVIVA AND SANCHEZ. Sanchez impressed Father General Aquaviva so favorably, that before allowing him to return to the Phillipine Islands, Aquaviva sent him back to Spain, to set in order some of the business of the Society that had to be transacted with the King and the Spanish Inquisition and the principal persons of Spain. While thus engaged, Sanchez was elected to represent the Province of Toledo in the General Congregation about to be held; but he died at Alcalá in May, 1593.

ASTRAIN'S CHARACTER SKETCH OF SANCHEZ. Astrain

finishes off the unfavorable picture that he draws of this remarkable man by relating the evil effects of his policy: Dasmariñas, whom Sanchez selected for Governor-General, was not liked; he was a thorn in the side of Bishop Salazar, who suffered so much that he finally went to Spain to ask the King to reestablish the Audiencia as the lesser of two evils. Ours suffered because whenever Dasmariñas acted contrary to the popular will, people spoke of the "Jesuit Governor." Astrain tries to correct Colin's eulogy of Sanchez, by showing that the great diplomat while in the Islands was forever finding fault with the Society's methods; that he never did a tap of work for the conversion of the natives or the spiritual assistance of the Spaniards, either in Mexico or in the Philippines; that he refused to hear confessions; that he gave but one sermon in the cathedral and one exhortation in the house; and prevented the others from doing more. "Three things occupied him," according to Astrain, "private prayer; disputes at home about the spirit of the Society; and public business, civil or ecclesiastical." "In the history of this man," concludes the Spanish historian, "we can see that God has not called Jesuits to be politicians." And yet Astrain himself admits that Sanchez was preeminently a man of prayer and penance. Averaging up the almost universal eulogy of Sanchez with the single criticism of Astrain, we may safely conclude that Father Alonso Sanchez was a Jesuit of singularly great virtue, ability and achievement, who nevertheless made some very human mistakes. He was a pioneer in a new field; and all his mistakes were on the side of rigor for the law; and yet where the law was not well defined he dared to interpret it in a bold and courageous fashion. Whatever faults we may now think him guilty of, we must not forget the esteem in which he was held in his own day. The Bishop, the Governor and the Supreme Court of the

Philippines, the King and the Royal Council of Spain, the General of the Society and five Popes could not all have been wrong.

CITY RESIDENCE SEDENO'S ACCOMPLISHMENTS

While Sanchez was in Europe, the Society was progressing in the Philippines. As Astrain inevitably expresses it, no sooner had Sanchez left the islands than Sedeño began to assert himself, and work began. Aided by the generosity of Captain Juan Pacheco Maldonado, Mayor of Manila, and of Marshal Gabriel de Rivera, a provisional church and residence were erected within the city. Both buildings were constructed of wood; the church being the largest yet known in Manila. This was in 1586. In 1588 the Dominicans arrived and took over the instruction of the Chinese on the outskirts of the city, and from that time on the Jesuits gave their attention to the building of a permanent church and college. Manila had not yet recovered from the fire of 1583. Earthquakes and danger of fire convinced the authorities that a city of wooden buildings was unsafe. An appeal was made to the Spaniards in Manila for someone who knew the rudiments of architecture to come forward and teach the natives how to build in stone. It was then that Father Sedeño distinguished himself. He had been a soldier in his early years, and under the Duke of Frias had learned the art of fortification. Later he had been a missionary in Florida with the expedition of the Adelantado Don Pedro Melendez. He had been one of the first Jesuit missionaries in Mexico. He was an expert architect and farmer. He taught the Filipinos to cut stone and mix mortar, weave cloth and make garments. Later he brought artists from China to teach them to draw and paint. He supervised the construction of the first stone buildings in the Philippines, the Cathedral, which was dedicated

to the Immaculate Conception, and the Episcopal Palace; and the Jesuit College and Church. Construction took time. The site of the Jesuit establishment was near what is now the Santa Lucia gate, on Calle Real. Meanwhile, the provisional church served the people, and the buildings in construction became rough and ready schools of architecture, for Father Sedeño taught the people how to make tiles and brick. He also sent to Europe and America for seeds, which he distributed to the people.

SEMINARY-COLLEGE OF SAN IGNACIO (1589)

In 1589 the little college already chartered in 1585 was opened in Manila proper; and it was later given the name of "The College-Seminary of San Ignacio." It was (at least in the beginning) a school for the sons of Spanish parents; the government, in setting aside an annual allowance of 1,000 pesos for the support of the college, gave as its purpose "that the Spanish youth of Manila might be trained in solid piety and letters, so as later on to occupy the most important posts in the conduct of the government." Captain Don Esteban Rodriguez de Figueroa, an officer in the Spanish Army, gave 2,000 pesos as a partial endowment for the college; and, besides this, a sum sufficient to finish the building of the house and church. (It was because of his friendship and affection for Father Chirino that Figueroa made this foundation.) Students were to be trained for the priesthood as well as for the government. Until 1594 the curriculum was limited to grammar and Moral Theology. San Ignacio was the first secondary school, as well as the first school of higher education in the Philippine Islands.

PERMANENT STATUS OF THE PHILIPPINE MISSION

In the same year, 1589, Father Sanchez had arrived in Rome and had solved the doubts of Father General Aquaviva about the advisability of retaining the mis-

sion in the Philippines. The Dominican Bishop Salazar was emphatic in his desire to retain the Jesuits. The General was just about to order all the Jesuits in the Islands back to Spain. Instead, he made San Ignacio a Collegium Maximum for the education of Ours in the Philippine Islands. Father Sanchez recommended that the mission be erected into a Vice-Province, and that another college should be started at Cebu. Accordingly, in 1590, Father Aquaviva decided to found the Society securely in the Islands and sent a Visitor to investigate the possibilities for a Vice-Province. The Philippine Islands were no longer to be considered as a possible stopping-off place or headquarters for missionaries to China and Japan.

FIRST MISSIONARY TRIPS AND FIRST MISSIONS

In 1590, Father Pedro Chirino and Brother Francisco Martin arrived. The Fathers began to study Tagalog and to make missionary trips from Manila to the outlying provinces. Father Chirino was enthusiastic about this work, being the first Jesuit to preach to the Filipinos; when the plague broke out in the same year, he was at Balayan, Batangas, and he remained there, serving the sick, till the end of the epidemic. The Bishop was much pleased with his work, and as a result, asked the Society to take charge of the district of Antipolo and Taytay, which had no priest. These were the first missions of the Society in the Philippines, and in March, 1591, Father Chirino went to Taytay to become missionary-pastor. In the ten years following, seven thousand souls were baptized there. From Antipolo and Taytay, it was Father Chirino's habit to make missionary trips from time to time to the Island of Panay; these expeditions were made at the urgent request of that upright Christian gentleman, the founder of San Ignacio, Captain Esteban Rodriguez de Figueroa, at that time stationed in

Panay. Father Chirino evangelized both natives and Spaniards, especially in the villages of Arevalo and Oton. While he was away on one of these trips, Brother Juan Prospero and Father Martin Enriquez arrived, and were assigned to Taytay, as Father Sedeño was thinking of opening a permanent mission in Panay under Father Chirino. Father Enriquez was a man so full of energy and zeal that in three months he knew the language, in six months he was preaching, catechizing and hearing confessions; but within the year his excessive labors had killed him. Brother Prospero survived him only a few weeks. Hence Father Chirino's program continued as before, the greater part of his time, however, being spent in Taytay; which was called the Mission of San Juan del Monte. In Manila, Father Fancisco Almerique labored among the Japanese and Chinese until the Dominicans relieved him of the latter charge.

PHILIPPINE MISSION BECOMES A VICE-PROVINCE

In 1594 the Philippine Mission was raised to the status of a Vice-Province, dependent upon Mexico. Father Antonio Sedeño was named first Vice-Provincial. In 1595 twenty-six Jesuit missionaries arrived, eight of them being priests. Soon after, twenty more came to the Philippines, seventeen priests and three brothers. As soon as this great reenforcement arrived, a number of works were set in motion. San Ignacio College immediately added courses in Rhetoric, Philosophy and Theology to its curriculum. The "Schola Brevis" of 1595 was one long to be remembered. Before a great concourse of people, including the Governor General and the Cathedral Chapter, Father Tomas de Montoya, Professor of Rhetoric, delivered a Latin oration; and Father Juan de Rivera conducted the first class in Moral Theology. Governor General Luis Perez Dasmariñas personally gave 500 pesos for

the support of San Ignacio, and obtained an annual government subsidy of 1,500 pesos.

"SANTA MISERICORDIA": In 1594, Don Juan de Ezquerra was treasurer of the "Brotherhood of the Santa Misericordia," a 16th century St. Vincent de Paul Society, founded at the Jesuit Church in Manila by Father Antonio Sedeño. The Santa Misericordia was first organized in Lisbon; and later in India; and was imitated by the Spaniards in Manila. The management of the hospital conducted by the Santa Misericordia was later on (1656) entrusted to the Brothers of San Juan de Dios, and has ever since been known as the Hospital of San Juan de Dios. Located on Calle Real, in the Walled City, it is still one of the leading hospitals of Manila. At present (and since 1866) it has been under the direction of the Spanish Sisters of Charity.

The Colegio de Sta Isabel which was founded by the "Misericordia" is another relic of the great work done by this famous society.

From 1594 to 1730 this Society endowed 23,000 orphan girls, spending on them 508,916.00 pesos. It loaned to the King for defense of Christian missions 449,418.00 pesos. On divine worship it spent 155,-784.00 pesos. In alms it gave away the staggering sum of 4,113,207.00 pesos.

Don Juan de Ezquerra had three sons: Father Domingo Ezquerra, S.J., Provincial of the Jesuit Philippine Province in 1666; Admiral Francisco Ezquerra; and General Don Juan Ezquerra, whose son, Francisco, became a Jesuit, and was martyred in the Marianne Islands in 1674.

(To be continued)

A. M. D. G.

INNER WORKINGS OF OUR BOYS' WORK

By Dominic Cirigliano, S. J.

Reverend and Dear Father Editor:—

We have been asked more than once, by Ours especially, to give an account of the inner workings of our boys' work. How accomplish the results described in former letters? How keep track of so many boys in so many activities? Why not give the benefit of your experiences and plans to others of the Society, who are, or are likely to be, interested in the boy? These and many similar questions have prompted the sending of this letter. We fully realize that there are hundreds of other schemes which the interested worker may adopt according to circumstances. We do not for a moment consider our ways and plans dealing with the boy problem the only ones, or the best ones. Still considering the peculiar social and moral conditions in our neighborhood, perhaps the worst in the city, for the physical, moral and spiritual well-being of the boy, and considering also the very limited financial means at our disposal, our ways and our schemes have proved, with God's grace, a success to some extent. Ours is an up-hill fight. We have to battle constantly against poverty, so prevalent down here, loose morals enticing at every turn, proselytizing agencies with their accumulated wealth: —in a word—against everything that tends to discourage a priest in the "slums" of a great city.

For the sake of clearness we will divide what we are to say into two distinct parts:

I. The Inner Workings of Our Junior Holy Name Society.

II. Of Our Bellarmine Boys' Clubs.

Before we describe each part in particular, let us say this in general: that whoever undertakes boys' work on a large scale must be a thorough boy's-man. If he is

not, then the boy, the most curious animal God ever created, will soon get his "number" and will refuse to be influenced one way or the other. If this happens then the worker had better stop at the very start—for his will be a case of "Love's labor lost." He must recall that he himself was once a boy—a typical boy, with everything that goes with that character—wildness, pranks, mischief, etc., and must make allowances when these are manifested. He must not be discouraged; but always see the wonderful possibilities in the future man. He must be willing to make constant sacrifices, and not get disheartened when success does not attend his efforts. He must defend the boys whenever possible, knowing that the youngster has the keenest sense of justice, and looks to him as a protector. He must be firm, kind, tactful, sympathetic—overlooking a good many things, studying the latent needs of each lad, personal as well as family. All these traits are essential to a worker among boys, but more especially are they required when one works among the "slums", where the boy is of a *"sui generis"* type exposed to every temptation that tends to corrupt the young mind and heart.

This said, let us come to the first part of our topic, namely, Our Junior Holy Name Society. Its membership at present is six hundred and forty-two boys, ranging from the ages of eight to fifteen. This Holy Name Society is not an overnight growth; it took almost five long, patient years to build up. Our remote preparation was the First Communion Class. When boys of this class make their First Communion we make them promise that they will receive Our Lord every week for the first three months. If they keep this promise, the rest is easy. A postal card from us will do the rest. Each month the boy receives this gentle reminder of Communion in a body.

This card system is by no means new. It is however

the most efficient, though it entails no little work on the part of the director. It keeps one in touch with the boys as well as the family, and reveals at a glance those present or absent from last month's Communion.

Here is how we do it. Every month before Holy Name Sunday, we send cards to those boys whom we have jotted down as having made their First Holy Communion. The various occasions will suggest what to put on the cards. We will quote one or two of the many samples:

One reads: "Hello, Old Boy! Don't forget this is Communion Sunday. Confessions Saturday afternoon and evening. Mass, Sunday at 9 o'clock. Tickets for the 'Movies' will be given out to those boys only who come to Mass. So don't forget to come and get a ticket. Bring this card, or you will be marked absent.

Yours,

FATHER DOMINIC, S. J."

Another reads: "What's the matter, young fellow! You were marked absent from Communion last month! What happened! If you do not come this Sunday, I shall have to come to your house and find out the reason. Come and save me this trouble.

Yours,

FATHER DOMINIC, S. J."

On receiving this card, the boy, "his gang", and his parents are told of Communion Sunday. The parents are generally pleased at this interest taken in their children. They often see to it that not only their boys but even their girls go to Communion. Sometimes the whole family approaches the altar rail. The youngsters must return these cards on Communion Sunday as they are carefully collected and registered. Not all the boys however who come to Mass on Communion Sunday have made their First Communion.

In order to find out definitely, we distribute on that morning the following leaflet:

NAME: _____

ADDRESS: _____

Did you make your *First Communion?*

Mark X by Yes_____ or No_____.

These leaflets serve a double purpose. They stand in place of the cards which many boys forget to return. They also give you new names for your Holy Name Society.

We do not make the cards do all the work, however. The "following-up" system must be also resorted to. By this system we mean, going after the boy in his own home in the case of more than one absence. This, perhaps, is most taxing on the energies of the director. One month we visited as many as two hundred and eighty-three boys, taking certain sections or blocks of the parish each day. Our visits were amply repaid as almost in every instance, the boy promised to come or the parents promised to look to it that he would come. This gave the personal touch to the work, which after all, counts in every enterprise and without which every work is shallow! We remember how on one occasion, the youngster was fooling his parents by telling them that he was going regularly to Confession and Communion, when he was actually going to the moving pictures on Saturday afternoon and to the Protestant Church on Sunday morning. This revelation was "a bolt from the blue" to the father and mother, who thought their sonny a darling little angel from heaven.

One of the sample post cards previously quoted, said: "Tickets for the 'Movies' will be given out to those boys only who come to Mass on Sunday."

The writer has been criticized off and on for employing such methods as the giving out of movie tickets to attract the children to Mass on Sundays. It savors of Protestantism; of Protestant ways and means of enticing children; of buying them to practice their religion.

This criticism might be just, if conditions down here were different. If we had a parochial school, if our boys and girls were not solely from public schools, if we had not six or seven large Protestant proselytizing settlements in the immediate vicinity to contend with, if the faith in the young hearts were strong enough and deep enough as not to need external helps to keep it alive—we would not have recourse to these external helps. The giving of moving picture tickets is not an evil in itself, nor are moving pictures in themselves an evil, especially if well directed and well chosen. They are only a means to an end. In this case both end and means are lawful and the children get the habit of coming to church.

So on Sunday morning every child that comes to Mass receives a ticket for a moving picture show to be held on the following night in the auditorium of a large Public School. We pay for the operator and the pictures, but not for the use of the hall. The ticket is differently numbered and differently colored each week so that the lad cannot slip in last week's ticket. Needless to say, the boys come in droves, numbering on some occasions close to seven hundred. In between the reels we speak to them, telling them boy-stories, which we manage to protract for five, six or seven weeks in succession. Boys go wild over stories, even preferring them at times to the pictures. Those working with boys must have a fund of interesting stories and know how to adopt them to the boys' likes. This gift is a wonderful asset in boys' work.

One may readily see how the methods employed, keep us ever in touch with the boy. We meet him on Sunday morning when we instruct him in Catechism; we meet him again on the evening of the moving pictures; we come in contact with him in the clubs, of which we shall speak shortly; we visit him when he is sick or absent; we defend him when necessary; we

help him when he is in trouble. Nor do the boys come to church haphazardly, that is to say, without being checked off as to who comes or who does not. Each boy when given a movie ticket on Sunday morning, must write his name and address on the ticket. He does not do this in church but at home. He hands in this same ticket signed either when he comes to the movies or during the week, or even next Sunday when he comes to Mass. Thus he is marked present for each Sunday that he attends. By this means we know exactly the boys and the number that come to Mass. The following statistics of the current year from October 1925 to April 1926 prove how efficient these methods are. Notice the gradual increase both in attendance at Mass and at Communion:

October 18	Number at Mass	397
	Number at Communion	303
October 25	Number at Mass (raining heavily)	273
November 1	Number at Mass	423
November 8	Number at Mass	402
November 15	Number at Mass	511
	Number at Communion	424
November 22	Number at Mass	411
November 29	Number at Mass	409
December 6	Number at Mass	507
December 13	Number at Mass	546
December 20	Number at Mass	653
	Number at Communion	517
December 27	Number at Mass	604
January 3	Number at Mass	616
January 10	Number at Mass	596
January 17	Number at Mass	673
	Number at Communion	497
January 24	Number at Mass	635
January 31	Number at Mass	612
February 7	Number at Mass	671
February 14	Number at Mass	617
February 21	Number at Mass	713
	Number at Communion	591
February 28	Number at Mass	703

March	7	Number at Mass (slush, snow and rain)	585
March	14	Number at Mass	776
		Number at Communion	573
March	21	Number at Mass (Palm Sunday)	907
March	28	Number at Mass (Easter Sunday)	921

On account of other important duties, no record was kept after Easter Sunday, although the boys kept coming in large numbers.

Anyone working with boys must be a great believer in rewarding regular attendance. At Christmas time, two hundred and seventy-five boys, faithful to Mass, Communion and Clubs, were given an unusual treat to the Hippodrome. With a little tact and persuasion, one can readily obtain reduced rates at any of the big show houses in New York. In June, six hundred and twenty-five boys were given a free ticket to see the New York Giants play ball, a rare privilege to the Lower East Side youngsters and a memorable occasion to the writer. I told these boys explicitly to meet me at three o'clock, outside of the Polo Grounds, then we would all enter the ball park together, as agreed upon by the Manager. Most of the boys, in their anxiety to enter the gates were on hand at one o'clock, pounding at the closed doors, and asserting their right to get in, much to the chagrin of the gate keepers. The latter thought it more prudent to let them enter, long before the time. When I arrived, the greeting I got from the troubled manger was, "Never again, Father, these boys are terrors. How can you manage them?" I answered, "Never again, myself." During the game an incident occurred which only a boy would think of. I noticed the right fielder looking up menacingly to the upper grand stand where my boys were seated. I did not know what had happened. On inquiring, I learnt that one of my boys had thrown down a rubber ball to the ball player just at the psychological moment when the latter was fielding a long hit drive. For a moment the ball player saw

double. Lucky for him, my boys and for me, the fielder caught the right ball.

This year we have also formed an Intermediate Junior Holy Name Society. The problem in dealing a long time with the same boys is to know exactly what to do with the youngsters after they have reached their fourteenth or fifteenth year. At this age they feel themselves too big to continue in the small boy class and too small to enter in the Senior Holy Name. The director of the Senior Society will not admit these "go betweens" into the adult branch. He will invariably answer that his Society is not for babies but for men. In so saying, he seems to forget that these same boys will be men in a year or so, at least in height and stature, and that if we do not do something for them in this critical year of their age to keep them close to us, they will slip and go their own way; in many cases never to return again. Would that this were not our sad experience! Confronted with this difficulty, we started what we call the "Intermediates" ranging from fourteen to sixteen years of age. These form a distinct unit at Mass, at Communion, at Clubs. These naturally are our pride. They get special privileges, special consideration, special attention—this makes them feel big and important. They help in the work of keeping order, writing postals, of hunting after delinquents. After a year or so they automatically join the Senior Branch of the Holy Name Society.

Enough has been said about our Junior Holy Name Society, what about our Bellarmine Boys' Club? We gave a general description of these clubs in our last account of the Boys' Work for the WOODSTOCK LETTERS. However, we did not tell how these clubs were operated. When we say "clubs", we do not mean an aggregation of fifty or sixty boys in each group for some common end. We mean practically "Boys' Gangs", taken from the street and placed in class rooms of a

large Public School building, which was put free at our disposal by the Board of Education for the purpose.

For the past five years we made a thorough study of the boy problem in the neighborhood. Before this time, very little had been done on a large scale for the poor urchins of the street. Just a few select ones were chosen, considered and favored. The vast majority were unprivileged and allowed to lead their own life physically, morally and religiously. The boy naturally lived the life that surrounded him; he drifted into gangs, egged on by the bad example of the larger criminal gangs of men around them. He knew nothing of God or his immortal soul; if he knew anything of these he learnt it from the many Protestant Churches and Settlements in the vicinity, which were ever inducing him by gifts, and promises, to come again. Hence the need of Bellarmine Boys' Clubs.

The original idea of these clubs was to get a professional or a college man so interested in boys' work as to give his time voluntarily, once a week, to take care of his own group of youngsters. He was to be in full charge. He was to influence them for the better; to preside at their meetings, to listen to their tales of woe, to direct them in other sports, to give them salutary literature to read, to have debates and literary contests, to go hiking with them; in short to do anything and everything for the morale of the lads in his charge. In the beginning we managed to get about eighty or ninety of such volunteer workers from Fordham University, St. John's College and from Regis High School. This was ideal but it did not last long. If one depends on volunteer help, one gets volunteer service; that is to say, service according to the whims and moods and convenience of the volunteer, nothing definite, nothing stable. Of the eighty or ninety that offered their services in February, only four were at their posts in June and at present even these four have dis-

appeared. So what were we to do? Hire a man of course, pay him a good salary and give him full charge of the clubs. With him and with the help given us by the Board of Education, we managed to get together twenty-nine clubs with an average membership of thirteen to each. These clubs meet on different nights. Each boy is given an identification ticket which admits him into the school building, into his own club and into the gymnasium. A sample of the ticket follows:

BELLARMINE BOYS' CLUBS
44 Second Avenue

Name of Club .....
Name of Boy .....
Address .....
Meeting Night .....Room.....
Gym. Night .....

FR. DOMINIC, S.J.,
Director.

They pay five cents for the ticket and ten cents if they lose it. The names of the clubs with their aggregate attendance will prove interesting as well as offering material to anyone intending to take up boys' work.

Monday Night	Moving Pictures for all attending Mass on Sunday.	
Tuesday Night	Lincoln Club, number of members	14
	St. John's Club, number of members	13
	Victory Midgets, number of members	18
	Adelphia Juniors, number of members	13
Wednesday Night	Eagle Club, number of members	15
	Crawford Club, number of members	15
	Coolidge Club, number of members	7
	Indians' Club, number of members	8
	McKinley Club, number of members	15
	Krogen Club, number of members	13
	Monroe Club, number of members	11
	Xavier's Club, number of members	13
Thursday Night	Trojans' Club, number of members	17
	Barat Juniors' Club, number of members	19
	The Hawks' Club, number of members	12
	Al Smith Club, number of members	17

	Roosevelt Club, number of members ... 18
	The Mohawks' Club, number of members 13
	Dolphin Swimmers' Club, number of members ... 13
Friday Night	Silver Eagles' Club, number of members 13
	Wilson A. C. Club, number of members 11
	Washington Club, number of members 19
	Liberty Club, number of members ... 14
	Sea Rovers' Club, number of members 12
	Pioneer Club, number of members ... 18
	Jefferson Club, number of members ... 9
	White Horse Club, number of members 14
	Phantoms' Club, number of members ... 10
	Carlyles' Club, number of members ... 10

All told we have twenty-nine clubs with an aggregate attendance of three hundred and eighty-one boys, averaging thirteen to a club. How then do we manage to keep these boys interested? If we had a college or a professional man at the head of each club, we should have little difficulty in interesting the youngsters. But as it is, we divide the number of clubs into two or three groups and let one man take charge of one of these groups. For instance, on Tuesday night the writer takes care of two clubs; the employed man the other two. On Wednesday night one is in charge of four, the other of four also and so on for each night. Our business is to go around to our respective clubs and help the boys carry on their meetings by suggesting parliamentary law, by forming literary circles according to the capacity of the lads, by scoring the attendance each evening, by stirring up the enthusiasm of one group to vie with another in debates, in sports and in general behavior. Not only this, we also have three men, put at our disposal by the Board of Education, whose one duty is to form checker and basketball tournaments. Each club is assigned one other night a week on which they compete in basketball or checkers. The results of these contests are carefully noted and the winning clubs rewarded. On other nights the club

tickets admit the lads into the school building where they are loaned games of all descriptions to keep them occupied. Every Saturday morning from 10 o'clock to 11, we have a public swimming pool all to ourselves through the courtesy of the Board of Health. If any boy does not show up at the meetings on the night assigned, a postal card reminding him of his absence will follow him, as sure as fate, the following day.

Among the literary contests we have dramatics, such as they are, among the youngsters. We let the boys get up their own respective plays or farces. We note carefully the hidden talent among them, using this talent at a public entertainment at Christmas time and at the end of the year. Last Christmas "the powers that be" in Scouting, in Education, in Social Work, were present at the entertainment. We were honored also by the presence of our own Father Provincial.

We have said that a leader in boys' work must ever be ready to defend his youngsters when in trouble—down here especially, where trouble seems to be the order of the day. One lad was caught roaming the streets at two o'clock in the morning. His club ticket identified him as one of my boys. I received notice from the Children's Courts informing me of the arrest for vagrancy, at the same time telling me that the boy would be released if what he said was true—namely, that he came regularly to Mass on Sunday, to Communion once a month, and belonged to the clubs. My records proved all this conclusively, much to the joy of the youngster who had had a "spat" with his people at home that evening and decided not to go home again. The boy at present is on parole and must report to the writer every week.

Another more serious instance of defending the poor youngsters is the following. Three little boot blacks came crying to me one afternoon.

"Father, will you come and try to get our shine

boxes back for us? The policeman took them. He brought us to the station house and said that he would lock us up next time he catches us shining shoes. If we go home without our boxes, our fathers would 'murder us.'" Without much ado, I went with the lads to the police station and asked the captain what was the reason for stopping the boys of the neighborhood from shining shoes after school hours. He answered that he was ordered to do so by Police Headquarters. So saying, he produced a letter which was written by some "crank" on Riverside Drive, protesting loudly to the Mayor of the city, against boys with shoe boxes in our streets and public parks, mentioning particularly the boys of the Lower East Side. I said, "Captain, may I use this information?" He said, "Father, do whatever you wish." The boxes were returned immediately to the youngsters.

Rightly angered at this absurd legislation, I went home at once and penned the following letter to the Police Commissioner himself.

Hon. George V. McLaughlin
Police Commissioner
240 Centre Street
New York City.

My dear Commissioner:

Pardon my writing to you about a matter which concerns me personally as well as the boys of the Lower East Side. It concerns me personally, as I have been working zealously for the spiritual and moral uplift of the East Side youngsters for the past nine years, hence I can speak with some authority as to what is truly beneficial or detrimental to the same boys. This matter also concerns the boys down here generally, as a great number of them are affected thereby. I refer to the very recent ordinance of arresting or at least

stopping the poor Italian boys from shining shoes *after school hours* in our streets and public parks.

Where and how this ordinance originated I do not know, but it smacks of some wild idea of one who is not at all acquainted with conditions on the Lower East Side. Conditions here are altogether unfavorable to the physical, moral and religious well-being of the youngster. Poverty, dark hallways, gloomy cellars, unprotected roofs abound; the boy scarcely has a chance for spiritual and moral existence; he drifts unconsciously into gangs who teach him crime at the very start. These gangs generally meet down dark cellars or on roofs. Here dark conspiracies are formed and wicked plans concocted. These boy-gangs are the terror of the neighborhood. They steal, they hold up boys of their own age, they always do the "non agenda." Hence many of them fall into the hands of the police. It is only a question of time when the toy revolver is changed to a real one and they become confirmed criminals.

These conditions are not exaggerated. Hence what a blessing it is for a great number of boys to get away from such appalling surroundings *every day after school hours,* and go to earn an honest living, thus unconsciously helping themselves morally and consciously helping their parents materially.

If these boys did not shine shoes *after school hours,* they would literally infest, like rats, the gloomy cellars and unprotected roofs, where they would while away their time gambling, acting immorally, concocting schemes how they might steal from the nearest push-cart.

What does our friend, who was responsible for this absurd ordinance against the boy bootblacks, expect these same boys to do under the deplorable conditions of the Lower East Side! Would he vouch that they will all remain at home and study their next day's lessons?

Hardly. The boy must have some fun. There are no parks in this crowded district. The streets are narrow, the traffic dangers are great. The only place left for play is dark hallways and gloomy cellars!

If this ordinance is against the boy bootblack, why not make a similar odinance with equal reason and logic against our news boys. They are working as hard, if not harder, than our boy shoe-shiners. Why not stop them and force them to remain at home? How absurd this would be!

I suppose the dirty hands and face and shirt of our little bootblacks shocked the sensibilities of our would-be uplifter and sponsor of this ordinance against the lads who are ambitious enough to earn a few honest pennies and are thoughtful enough to help their poor parents in misery and brave enough to quit their fellow gangsters; thus bettering themselves morally, helping their parents financially and unconsciously uplifting the morale of the neighborhood.

I take my hat off to the boy bootblack of the Lower East Side, for when I see him out with his shine box, I cannot help saying to myself "God bless him, he is away from mischief; I wish we had more like him."

Shining shoes *after school hours* is not an evil in itself, nor does it hamper a lad from becoming great in a civic community, as so many politically prominent Italians can well testify. They in their day shined shoes to help their parents eke out an honest, comfortable existence.

I do hope, my dear Commissioner, that what I have said will at least be considered and will tend to do away with the full enforcement of this ordinance against the boy bootblacks.

Sincerely yours,

REV. FATHER DOMINIC, S. J.,
The Italian Boy's Friend
of the Lower East Side.

This letter had its effect. In truth I was told afterwards that the Commissioner was only too glad to have received it, as it gave the testimony of a priest interested in boys of the Lower East Side, against the "would-be uplifter" from Riverside Drive. A duplicate copy of the letter was forwarded to all the police captains of the city. Several captains came to interview me about the matter asking whether I would still endorse what I had written. I told them that I would not only endorse it, but was ready to defend my views by word of mouth, whenever and wherever the Commissioner wished. All the captains agreed with what I had written and promised not to molest the boy bootblacks any longer. Since then the writer has received no further complaint from the youngsters on this score and from what we hear, the boy shoe-shiners are now unmolested the city over.

One of the reasons urged against the boys by a captain was that the boys earned money and "shot crap" with it. I immediately retorted, "To everyone you can mention that gambles with the earned money I can quote six who do not gamble, but on the contrary give all the money to the parents, or put it away in the bank. Lock up the gamblers if you will, for then you have something concretely evil against them; but don't burn down the house in order to get rid of the rats."

The above incident merely emphasizes the difficulties we have to contend with in our boys' work. However, we do not wish the readers to think for a moment that all the boys down here are bad or criminally inclined. No indeed! There are hundreds who are fine specimens of lads, typical boys, good, honest and industrious. It is to keep these same boys good amid the general moral corruption and to save the others who are not so good that we have instituted the boys' work on so large a scale in our parish. "The harvest is great indeed, but the laborers few!"

DOMINIC CIRIGLIANO, S.J.

RESUME OF THE CONFERENCE OF FATHER ISIDRO GRIFUL ON THE ORGANIZATION OF THE EXERCISES IN CATALONIA

In speaking of the Exercises in Catalonia we must divide the history of their active influence into two periods, each very distinct: that of the "Organization of the Exercises for Workers" and the present "Organization of Parochial Exercises."

The "Organization of the Exercises for Workers" was the precursor of the present movement. The first attempts were made in the House of Retreats at Sarriá in the years 1906 and 1907 and after 1908 the work was functioning systematically. A section of the Congregation of the Purification of Our Lady and of St. Francis Borgia at Barcelona, assisted by a committee of ladies, loaned their aid to the Director of the Organization in the preparations for the retreats, the recruiting of exercitants, propaganda, alms, perseverance sections, and many of the other details. The Exercises themselves lasted for three entire days. They were notable for the complete withdrawal of the exercitants as well as for the fact that they were for workers alone, that the board was free and, over and above this, if the man needed it, the pay lost on these days was restored to him.

Until we began the present Organization for the Exercises in 1922, retreats were made in this way by 6,383 workers from all of Catalonia, especially from Barcelona and its province. The main houses in which this work for the practice of the Holy Exercises functioned were those of Sarriá and of Nuestra Señora de la Gleva (Vich). This work, founded and directed by Reverend Father Blanch with the zealous assistance of Father Camps produced excellent fruits of conversion and sanctification and prepared the ground

most efficiently for the Organization of today which we shall dwell upon hereafter.

In 1922 the foundation of the "Organization for Parochial Exercises" began a new movement in the Exercises in Catalonia. Justly to give the history of the O. E. P.[1] as this work is called we shall have to divide the narration into three main parts: first, the beginnings and progress of the organization; then its crisis; and lastly its reconstruction and reorganization.

The period between the years 1922 and 1927 was that of beginnings and advance. Father Vallet, at that time a Jesuit, was the founder and director of the organization. He began with the mission campaign of Cervera and after this came those of Berga, San Andrés de Barcelona, Manresa, Tárrega, Gironella, Puigreig, etc. The progress was very rapid and was supported by a large number of retreat groups and retreatants as will be seen in the statistics.

May, 1927, begins the second phase. Father Vallet was temporarily removed from the directorship of the work and remained out of it until July when he resumed his activity as heretofore. In October he was definitely set aside from authority and from all activity in Catalonia. Father Serrat was named Director in his stead, later to be succeeded by Father Guim who was assisted chiefly by Father Negre and, in 1931, by Father Gríful. On the second of May, 1928, Father Vallet left the Society. Many laymen, and unfortunately the most influential among them, retrenched on their activities and the effects of this were heavy on the retreats and the number of exercitants.

From 1930 on, with the approbation by the Prelates of the new regulations, the reconstruction of the Organization was begun. As these new regulations were diversely applied by the different Bishops, espe-

[1] Obra de los Ejercicios Parroquiales

cially in those matters dealing with the creation and operation of diocesan Organizations, the work lost that moral unity which once gave it so much strength, and the Society, entrusted with the work in general, was not able in practice to take part in these diocesan Organizations with any amount of efficiency and independence, and hence was forced to reduce its labors to retreats within its own Houses. At times it had even to become subject to impositions from outside.

The Houses at Sarriá and Lérida, under the direction of Fathers Negre and Serrat respectively, kept instilling life into the movement as retreat after retreat was held within their walls.

When the Society was dissolved and these houses were lost, the Organization was almost immediately enabled to get in order the House of San José, at Bonanova, thanks to the charity of a worthy family. More than 1,200 exercitants made their retreats here each year. Finally due to the cramped space and exceeding poorness of this structure, the old Buenos Aires Hotel at Vallvidrera was rented in November, 1934, and occupied as the House of Retreats.

The Rule-book of the Diocesan Organization at Barcelona, approved of in May, 1934, deserves mention, and, even more to be noticed, a Father of the Society has been appointed Director of this same organization.

With the reconstruction of the work in Barcelona to give the example for the other dioceses we have hopes that the movement will hereafter advance more rapidly in all parts, this, despite the difficulties that had their origin in the already mentioned crisis and which are even now somewhat felt.

To bring out its distinctive traits we will study two aspects of the Organization: first, the Organization in its activities in the Exercises proper; and then in its organisms for perseverance.

To deal with the first point: the retreats are of five full days, from Monday night until Sunday morning. Eight day retreats are held for the more influential elements. The main activity of the Exercises as we give them is that four meditations are given each day with a conference besides and some brief points at night. The matter for the meditations of the first three days is taken from the first week of the Exercises, finishing off this phase of the third day with the confession of the retreatants. From the second week of the Exercises we take the meditations of the Kingdom of Christ, the Two Standards, and the Three Pairs of Men, together with two mysteries from the life of Our Lord. The matter of this week occupies part of the third day and all of the fourth. Of the third week we take four mysteries, so filling out the fifth day. And one meditation from the fourth week is given on Sunday morning.

The topics of the Lectures or Conferences are: the Existence of God; the Divinity of our Lord Jesus Christ; the Divinity of the Church; the Divine and Practical Institution of Confession; Methods of Perseverance; Prayer; the Mass; the Sacraments, and the like.

Because of the disposition existing among our men to disbelieve everything that is supernatural and divine, we give these conferences and also some of the points for meditation a markedly apologetic turn.

The Exercises are conducted in complete retirement, meaning by this that the exercitants have no contact with persons outside from the day of arrival, that is Monday night until Sunday morning after the General Communion.

Also the Exercises are conducted in *complete silence.* This law of silence is very strictly enforced and the exercitants conform to it in the fact of necessity without attention on the part of the Fathers Directors.

No detailed notice is given here of the order of time followed, of the pious practices, the Via Crucis, Rosary, and the rest, of the means for imposing silence, the Memento, the photograph, Banquet of the Prodigal Son, and all the other minor considerations, since all details of these are published in the little work entitled "Reglament de Tandes," printed in Tarragona in 1929. In this same booklet are given practical norms for the Director of the House of Retreats and for the organizers of the groups and of the drives for members.

We do not call our new Organization "Exercises for Workers"; in the present system the intellectual classes are admitted and special retreats are had for persons of culture, but ordinarily exclusive groups of the rich, always troublesome and hard to deal with, are not admitted. On our records we find mixed groups: proprietor, contractor, constructor, manufacturer, lawyer, machinist, engineer, architect, etc., along with farmer, painter, peasant, truckman, and all the avocations of the working class. This mixing of classes has a good effect, as well for the mutual interrelation of the retreatants as for the Directors' sake, for as they have people of all social conditions before them, they speak of the obligations of this class and of that, giving the retreatants opportunity to see that religion in no way approves of the abuse of riches, one of the great calumnies of our present day. Besides there is much edification in seeing the great proprietors and industrialists accepting the same treatment as farmers and laborers.

As far as finances are concerned every exercitant pays all his expenses and no one is compensated by so much as a cent for his lost daily pay, transportation expenses, and the like. This regulation, guarded as it is with all rigor, would seem to close our doors to many exercitants but such has not been the case.

On the contrary the "Organization for Parochial Exercises" has greatly expanded.

In addition, enterprises of social regeneration on the footing of Charity alone are at this date poorly received by the working element.

Again, this system has another advantage, that of eliminating all those persons who came to make the exercises every year regarding them as a pastime and a free vacation. Yet, if there is the case of some man who is truly in need, and who would get profit out of a retreat, the League of the House of Retreats seeks to reburse his pay. To secure the money for such retreatants, we have in Barcelona an association known as the "Patronage of the Exercises of St. Ignatius".

The Exercises are made in various types of houses. Houses of Retreat "ad hoc" have been used as those of Manresa, Sarriá, Lérida, Tortosa, Bañolas, and elsewhere, but in the Organization's beginnings it was the intention to give the work a sort of errant character, conducting campaigns throughout the neighborhood; buildings of no apparent connection with the Exercises were pressed into use, hotels for instance, and baths, shrines, and parish houses. Even today a few retreats are given each year in some hotels of the highest class.

The name of the present work is "Parochial Exercises," so called because the enrollment of the retreatants, the distribution of the oral and written propaganda, the forming of committees for promoting the Exercises and the corresponding committee for financial means are all made according to the parishes. When including the names in the records, we set them down by parishes and Bishoprics.

It is rash to begin a campaign for retreats without taking the parish priest into account, and if one should attempt to work without him, the fruit would not long

endure. But, by making the parish the support of the enterprise, and by allowing the parish priests to see the revival of parish life under the influence of the new exercitants, they take up the work as their own, their interest is won over by the method of enrollment, and they labor to preserve and augment in the retreatants a life of piety. In this way, the Leagues of Perseverance which follow after to conserve the fruits under the parish priests' direction have an assured source of vitality.

Summing up the work statistically: Between 1922 and 1927 were given 225 retreats with 12,645 attending. Between 1928 and 1934 were given 415 retreats with 12,469 attending, which gives a total of 640 retreats with 25,114 attending.

The distribution by parishes and dioceses is as follows:

	1922-1927		1928-1934	
Diocese	*Parishes*	*Retreatants*	*Parishes*	*Retreatants*
Tarragona	96	1,214	110	1,864
Barcelona	162	4,202	198	10,036
Gerona	180	1,743	223	2,880
Lérida	56	518	91	1,226
Solsona	159	2,869	156	3,268
Tortosa	10	15	29	610
Urgel	161	894	230	1,868
Vich	113	1,175	170	3,011
Menorca	------	--------	9	280
Other Dioceses	13	15	27	71
	950	12,645	1,243	25,114

It is not necessary to mention the importance of the organizations for perseverance for those who have gone through the Holy Exercises. All the directors of both the old and the new organizations and of the Houses of Retreat have been much preoccupied by this question—how to preserve the fruits of the Holy Exercises? Leaving out any consideration of what

has been attempted along this line in other places, we mention briefly what has been done in Catalonia.

In the past, when the work was restricted to workers, centers were organized in Barcelona and the neighboring towns to keep the former retreatants firm. Before leaving the Retreat House, each man was designated to that section of the Center located nearest to his home. Some of the members went to all the reunions and directed the Center. A group of zealous men, chosen workers, passed the announcements among the workers of their section. The Centers were settled in a public church, generally that of the parish. There it was that the former retreatants were gathered together once every month, went to Mass and general communion, and listened to a conference adapted to the spiritual needs of the workers. Afterwards, leaflets and pious books were distributed; for a while the men mingled in conversation and then took their leave.

Sometimes a separate reunion was held for the special workers with the purpose of stimulating activity.

In this manner several centers were regularly functioning until the establishment of the present Parochial Leagues for Perseverance.

Father Blanch's death during the epidemic of 1918 and the chronic illness of Father Camps, his companion, hindered the effectiveness of these centers for perseverance and since they did not have a definite interior organization and perhaps were lacking contact one with another, not having the cohesion of a federation and its auxiliary organization, they began to decay. However, some continued in active operation and afterwards entered the new organization with no hesitation.

As we are now organized, our Parochial Leagues for Perseverance are made up of groups of individuals who have made the spiritual Exercises in a closed

retreat and who have joined together within the body of the parish and under the pastor's direction, with the aim of conserving and making more perfect the fruits of the retreat and of extending these to Christion Society, beginning with members of the parish.

The members known as "Numerarios" are those who have already made a closed retreat. Another group whose members go by the name of "Supernumerarios" or aspirants, is composed of those people who have taken part in some public retreats and have promised to make the Exercises in complete retirement whenever this is opportune. There are also patrons and honorary members.

For a group of retreatants to form a league, they must be at least fifty in number. If fifty cannot be mustered, but there are at least twelve, then they are formed into a delegation. Under twelve but above six, they form a sub-delegation. Sometimes when there are more than thirty in number, for special reasons the delegation is called a "League in Formation."

The Leagues have a directive committee which consists of a Director, who is by proper right the pastor or a priest delegated by him, of a President, a Secretary, a Treasurer, committee and Section Heads and other auxiliary charges if it should be necessary to found them.

The members of the Leagues meet by groups. It is not advantageous that there should be more than twelve in each group including its Head and his Assistant. If there are more than six of these groups, they are divided off into sections, with a Section Head and his Assistant.

At first the idea was not that the former retreatants should compose a new organization within the parish, but rather that they should be a leaven scattered throughout the existing bodies to promote a new

spirit of activity amongst all of them. But the need of sustaining the fervor among our own men, and the other concrete aims that had to be secured and which no existing organization already included in its scope, showed that a separate organization of the retreatants that fitted in harmoniously with these other bodies was unavoidable. I give here some points which are taken from the Rules and Regulations:

The Leagues cannot assume as their own proper field of operation, any religious, charitable or social work, much less any matter of artistic nature or for the purpose of entertainment; however, they may in an indirect way procure the advancement of existing groups and the organization of other bodies that are necessary. The Leagues have no headquarters of their own. Their home is the parish house or an annex of the church. They have no political character nor is anyone excluded because of his political tendencies, unless they be of a nature condemned by the Church. The Leagues are mutually independent and are directly subject to the jurisdiction of the Ordinary of the Diocese and to that of the Bishop's representative, the Diocesan director of the "Leagues of Perseverance."

The particular obligations of the men united in the Perseverance leagues are: to assist once a month at the Communion Mass and at the meeting which is ordinarily held after the Mass; to pay monthly dues to ease the expenses of the League; to say a certain prayer each day for mutual perseverance; to fulfil the pact of the "Bona Mors" watching with sick fellow-members and assisting at the day of the monthly retreat. Besides, the members have the right to wear the button of the league, a blue cross on a field of white, encircled by gold, with the name of "Jesus" in the center and the four letter "A-M-D-G" in the spaces, all also in gold.

The Leagues are grouped in the Diocese under the

direction of the Bishop who is free to form for its government a "Diocesan Organization for the work of the Parochial Exercises." The separate diocesan organizations are grouped together according to the will of the Prelates to form, all together, "The Organization of Parochial Exercises." In Barcelona, there functions the "House of the Exercitant" which is nothing more than a cooperating central organism or general secretariate of the Exercises. The mouthpiece of the Secretariate is the illustrated review "Perseverance." In its pages you may frequently read eloquent testimonials of the fruits of conversion and sanctification which the people derive from the Exercises.

A. M. D. G.

Obituary

FATHER MICHAEL J. MAHONY, S.J.

The death of Father Mahony has left a very perceptible void at Fordham University. There he had spent the last twenty-four, (and thirty-two in all), of his fifty years in the Society, and during that time had been a really great teacher and moulder of men. His students universally attest to this in so many words, and also by the affectionate esteem with which they cherish the memory of "Father Mike."

We shall let some of these students speak for themselves later on. But the void of which we speak is also keenly felt in the community life at Fordham. In that community life Father Mahony was a vivid and dominating person. For all his seventy-five years his was a robust figure, a strong step, a vigorous manner. One look at his face would tell you correctly the kind of a man he was: his features rugged, his brown eyes piercing and dauntless but kindly, his glance challenging at times, at times reflectively aloof. His work done, and he was a tremendously hard worker to the last, as the list of his services and his writings will show, there were two things in particular in which he found his pleasure and relaxation, a chat with a friend and an argument with anybody, friend or stranger. Most of the friends with whom he would chat of an evening, smoking his cigar and laughing how heartily and soulful a laugh, most of them, as for instance, Father O'Laughlin, Bishop Collins, Father Fortier, had passed away during the last three years, and their passing had left him, it seemed, with a new tinge of sadness and loneliness.

Many times he would sit through the recreation period without taking any part in the conversation, but just smoking and listening and thinking to himself. At other times he would start a discussion or verbal argument; that was the Irish in him and his fun for the most part, though he would seem terribly in earnest and very vehement about it. His voice would resound through the refectory or recreation room so that heads would turn to see what was the matter. "You're wrong," "that's nonsense," "you don't know a thing about it": such were the ringing words that would accompany his arguments. It must be confessed that his argument in these cases was mostly denunciation, and also that he was not loath to dodge the issue when he was being cornered. But he made community life lively and interesting, and the gruff exterior and fighting character that he would assume could not hide his true warmheartedness from those who knew him. That also was the Irish in him. Little wonder he is greatly missed. His fellow-members of the Fordham community knew this love of his for argument and used to bait him at times with absurd statements. Rarely would he fail to rise to the bait, and then they would match his vehemence with their own. "It's the only way to do," they would say; and the vehemence would usually end with a laugh on both sides as the joke of the situation became apparent.

He was outstandingly a Fordham Man. There is no doubt that that is where his heart was and where he was happiest and worked most contentedly. One who happened to be with him at Holy Cross during his six years absence from Fordham during his teaching time as a priest remembers very vividly how he would gaze out over the snow-clad hills in winter back of the college and exclaim: "My, my, isn't it awful." He did his work dutifully there as always, but nevertheless it seemed to him like exile.

Father Mahony was born September 29, 1860, at New Burgess, County Tipperary, Ireland, the son of Michael and Mary (Fennessy) Mahony. After his early studies under the Village Schoolmaster, he entered the Apostolic School at Crescent College, Limerick, which was transferred in 1882 to the Apostolic School at Mungret College, Limerick, and enrolled in the Royal Irish University Course which he concluded successfully with the award of the M. A. degree in 1886, having received his A. B. degree the previous year. He was the very first student to be admitted to the Apostolic School at Mungret, and while there was prefect both of seminarians and lay students, with complete charge of all their activities in dormitories, playgrounds and study-halls. It is proof of the high esteem in which he was increasingly held in the minds of Mungret men that at the Golden Jubilee of the College which was held in 1932 and which, by special favor of Very Reverend Father General, Father Mahony was privileged to attend, he was acclaimed the foremost representative of all the Mungret Alumni, lay and cleric.

During his last retreat at Mungret in 1886, Father Mahony decided to enter the Society of Jesus, and for that purpose he journeyed to the United States with two of his class-mates of Mungret, who were similarly-minded, Terence Shealy and Michael Kenny. (Father Shealy died in 1922, a man of remarkable gifts of mind and eloquence, the first Regent of the Fordham School of Law, and also the Founder of the Laymen's Retreat Movement in the United States.) Like Father Mahony he was a member of the Maryland-New York Province of the Society. (Father Kenny is still alive and strong in his fiftieth year in the Society, a member of the New Orleans Province, eminent as a professor, writer and historian of Spring Hill College and of Louisiana). Father

Mahony entered the Novitiate at Frederick, Maryland, September 4, 1886, and there spent the next two years in the Noviceship. He then spent two years at Woodstock in the study of Philosophy, and then five years of Regency, three of them, 1890-1893, at St. Francis Xavier's College, New York, and the other two, 1893-1895, at St. John's College, as Fordham College was called in those days. He was ordained in Woodstock College in 1898, after three years of theology, and made his fourth year of theology at Milltown Park, Ireland.

Leaving Ireland at the end of this fourth year of theology meant saying farewell, as he fully well knew, for the last time to his dear father and mother. It was, he afterwards confessed, one of the hardest moments of his life. With this sadness in his heart, however, he also carried back with him to America what he called his choicest treasure, some leaves from the grave of Nano Nagle. It was to this devoted worker among the poor of Dublin, the Foundress of the Presentation Sisters of Ireland, whose story won his admiration when he first heard it as a boy just out of school, as he used to call himself, "The Balley Loobey boy," that he attributed his vocation to the priesthood that later developed into a vocation to the religious life. Every day he sought her intercession, along with that of the Little Flower of France, and Kateri Tekakwitha of America, a little picture of whom was affixed to the wall besides his bed. He called them "The International Trio."

1899-1901 he was back at Fordham, teaching classics in the Sophomore class. He also taught logic in this last year. After a year's interval for the Tertianship, which he made at Florissant, Missouri, he resumed the same duties as before at Fordham for the years 1902 to 1906. Then came his six years' absence, 1906-1912, as professor of classics at Holy

Cross College; after which, in 1912, he returned permanently to Fordham. The rest of his life he devoted to philosophy, teaching the Junior Class at the College from 1912 to 1923, and logic and the history of philosophy in the Graduate School of the University from 1923 until his death. He also taught the history of philosophy at the college during these later years and was Director of the Alumni Sodality from 1927 to 1934. He received his Ph.D. degree at Fordham in 1919, and in 1931 was honored with the Faculty Convocation Gold Medal ("Bene Merenti") in recognition of twenty years' service to the University. Twice within the last six years Father Mahony was chosen to deliver the Fordham University Conferences; and in 1930 he spoke on "Three Irrational Revolts of the Modern Mind in the Realms of Religion and Morality." In 1935 on "Outstanding Revolts in Modern Thought". He wrote four books, as the fruit and flower of his many years teaching of philosophy, "Formal Logic", "Cartesianism", "Epistemology", and "History of Modern Thought".

The exceedingly great activity of this very energetic man of seventy-five continued to within a week of his death. He died a victim of pneumonia on March 13, 1936.

We conclude this account of Father Mahony with a few appreciations of his former students, who all remained devoted friends and admirers of "Father Mike", as they affectionately called him. They delighted to recall themselves as his "ninnies". "It was," as one of them explains, "a form of droll, endearing invective hurled at inattentive minds"; and another says, "When he used it the windows rattled and the doors shook. 'Ninny' you were called in cases of average stupidity. But if you were one who valued your own mental powers too highly or if in a 'circle' you adopted a patronizing air toward a slower opponent,

then he dubbed you an 'intellectual aristocrat,' and what supreme contempt he could inject into those two words as he rolled them around his tongue." Undoubtedly this characteristic humor of Father Mahony, with which he even tempered his corrections, made his pupils like him the more. One of his former students tells this story: "One of the happiest moments of my life was when I, as Justice of the Supreme Court (of the State of New York), administered to him the oath whereby he became a citizen of this country. The court room was crowded. I told him that I would administer the oath to him in chambers. 'No,' said he, with a sparkle in his eye, 'I'll take my place in the court room with the rest of the 'greenhorns.'"

Probably the dearest to him of all his former pupils, and certainly one of the most devoted, was Father Edward M. Betowski, of the class of 1915, at present Professor of Homiletics at St. Joseph's Seminary, Dunwoodie, N. Y. We quote from his article "The Passing of Father Mahony" in the Father Mahony Memorial Issue of the Fordham Monthly, April, 1936. After mentioning Father Mahony's tribute to his Village School Master, "He was without doubt the best teacher I ever had", Father Betowski goes on to say, "Men of St. Francis Xavier's, of Holy Cross, and of Fordham are now paying similar tribute to the apt pupil of the venerable schoolmaster. A lawyer was heard to say, 'Among all the teachers I have had I know of no one who surpassed Father Mahony; he awakened our respect during undergraduate days. and that respect steadily deepened when we encountered the wear and tear of living.' A priest remarked, 'He was essentially a teacher, and taught in such a manner that he really succeeded in putting flesh upon the dry bones of philosophy.' The most spontaneous praise I ever heard paid to the clarity of his teaching

was meant to be adverse criticism. It was spoken by a student of the then Medical School at Fordham. After a lecture in Ontology during which Father Mahony poured light upon a deep truth which most teachers fail to bring from behind a cloud of technical terms, the young man, adverting only to the clear understanding which had been imparted to him, said: "That matter was so simple that I don't see why he spent so much time on it.' . . ."

"Many did not realize the enervating labor which was behind his ability to think clearly. I have heard him say, 'One of the hardest things to do is to think clearly and consistently.' And from this flows the corollary that it is even more difficult to teach effectively. His advice to a very dear friend starting off for college was, 'Scorn delights and live laborious days'. (He was fond of the poets.) Referring to his labor in getting at the 'obfuscations' of the English philosopher Locke, he exclaimed, 'That man put me in the hospital twice.' . . . He was always ready to help. When somebody said, 'Father, I do not understand that', his favorite response was, 'Very good—here is one person who is willing to be taught'. Students retarded by illness or some other misfortune were the special objects of his scholastic solicitude. So much so that at the cost of personal convenience he formed a little open-air class outside the curriculum. It was soon known as The Skull Club—perhaps because the pupils were frequently seen moving among the head-stones of the little graveyard where the master deigned to make clear the distinction between *substance* and *accidents* by plucking the tender leaves of the hedge which surrounds the quiet spot that is sanctified by the mortal remains of former presidents and teachers of Fordham."

"Unrelentingly he drove towards *the seriousness of understanding principles.* Many things which he said

were not only easy to remember, but *impossible to forget.* Although over twenty years have elapsed, it seems but yesterday that I heard him contend, 'Not including the Chapel, the most sacred spot at Fordham is the class-room,' Again meditating upon the directive value of eternal verities, there was an apostolic echo in his voice as he said, 'My dear young men, if I could get this truth into your minds so that you would understand it and be guided by it, I would be willing to lay down my life.' And he meant every word."

"His love for both faith and reason throbbed with the Ignatian spirit which animates this line from Suarez, 'Est enim sine veritate pietas imbecilla, et sine pietate veritas sterilis et jejuna.' All his devotions led up to the Blessed Mother and culminated in Christ, while his untiring search for causes invariably ended in the contemplation of the First Cause, God. 'Sound philosophy must reasonably discover that the last link in any chain of causes, however long, rests in the hands of God.' . . . Those who listened to his lectures will recall that he was an able defender of two strongholds: *causality* and *substance.* He perceived that the intellect is one of the *high places* in human nature, and when he reviewed the constant attacks of misled thinkers upon *cause* and *substance,* he could not keep from suspecting a part played by 'the spirit of wickedness in high places'. To destroy the correct notion of cause is to destroy the right notion of God who is the First Cause, and to reduce substance to something purely subjective is to empty *transubstantiation* of its meaning, and immediately to invite the rejection of belief in the presence of Christ in the Blessed Sacrament. He was constantly explaining the ABCs (so sadly ignored) of *objective reality,* and *forever laying the foundations of morality.*"

"When word came that my dear friend had gone to God, I scribbled my first feelings on the back of an

envelope, called up the Telegraph Office and sent my stumbling sympathy to Fordham. Father Hogan, the Rector, asknowledged my message, and while his letter is personal, there is something in it that he could truly say to everyone who has been moved to reflect upon the passing of Father Mahony. Here are his words: 'I know he will be mindful of you in his high place in Heaven, the well-deserved reward of his half a century of self-sacrificing labor as a member of the Company of Jesus.'" R. I. P.

FATHER FEUSI, PIONEER MISSIONARY AMONG INDIANS, TAKEN BY DEATH

Father Balthassar Feusi, S.J., pioneer missionary to the Gros Ventres and Assiniboine Indians of St. Paul's Mission, Montana, died quietly Thursday, January 23, 1936. On January 4, his Superior, the Reverend Joseph a Balfe, S.J., saw his faithful old Assistant double over, stricken by a failing heart and long years of faithful service. He rushed him to Sacred Heart Hospital, Havre, Montana, where Doctor W. A. Lacey relieved the sufferer. For two weeks he gained strength but not enough to stand at the altar and offer the Holy Sacrifice. He received Holy Communion almost daily. He learned the news each day and spoke of plans for the Missions and their workers and asked that the Missal be brought him so that he might make preparations for the morning Sacrifice.

On January 23rd, he was not able to partake of lunch and at 11:30 P. M., his heart stopped throbbing, and the hardworking Apostle of the Redmen went to the Lord of the harvest to hear the consoling welcome: "Well done, good and faithful servant." Since the deceased Jesuit members of the Oregon Province are laid to rest at Mount St. Michael's, Spokane, Washington, Father Balfe took the body to Spokane for burial. The requiem Mass and burial rites took place Satur-

day January 25th, with the Fathers and Scholastics and Brothers of Mount St. Michael's gathered around his grave.

For more than 40 years, Father Feusi labored among the Gros Ventres and the Assiniboine Indians at St. Paul's Mission. From the standpoint of years he was the oldest priest in the diocese at the time of his death and was one of the very oldest in point of actual service in Montana. Those familiar with the difficulties in connection with the missionary work at St. Paul's often marvelled at his courage, his energy and his good humor. He was a missionary in the best sense of the word. He knew the hardships with which the pioneer missionaries contended.

Father Feusi was born at Schwyz in Switzerland, March 19, 1854; entered the Society of Jesus at Exaeten, Holland, September 29, 1873; came to the United States in the early 80's and studied at Woodstock College in Maryland; was ordained priest at St. Aloysius Church, Spokane, by Bishop Junger, December 3, 1886, and finished his last year of spiritual training under Father Joset, S.J., another Swiss, in 1890. From 1891 to 1894, he was Superior of St. Paul's Mission. Later he was sent to the Klamath Indians in Oregon, where he labored for many years, administering to the Whites as well as the Indians.

He was determined and whole-hearted in the sacred ministry no matter where it was entrusted to him, and he was always ready when it was God's Will, expressed through the voice of a Superior, that he change place and take up other work. In 1913, he was assigned to the parish at Chewelah, Washington, where he zealously watched over both the Redmen and Whites and even today he is affectionately remembered in Stevens County.

In September, 1916, he was sent to the Indian Mission of St. Regis and the parish of Colville, but the

cares and labors at this place could well be cared for by an ordinary priest, and once again the man who knew so well the Gros Ventres and the Assiniboines was sent back to St. Paul's Mission in 1917, as Superior, to guide once again the work for the improvident children of the plains. Father Feusi was aided in his work by the Ursuline Sisters of St. Peter's Mission, southeast of Great Falls, who, in September, 1887, had come to teach the children of the Little Rockies at St. Paul's. These self-sacrificing Sisters have continued ever since not only at St. Paul's but at Holy Family Mission among the Blackfeet of Glacier County to instill into the wild hearts of the Indians an intense love for their Master.

Father Feusi's term as Superior and director of the School lasted until 1925, when he was called to work in the Flathead Valley as helper to the Superior of St. Ignatius Mission. In 1928, he was sent to Yakima, Washington, to administer to the Whites of St. Joseph's parish and the Indians of White Swan in Yakima County. Once again in 1930, he was returned to St. Paul's, his old stamping grounds. He assisted in the reconstruction program after fire destroyed many of the Mission's houses and the church, and he constructed a shrine to the Blessed Virgin Mary for the devotion of the children and their teachers and the Indians of the great plains. He was at this period of his life pushing his 80th year, but he kept on constantly, actively, strenuously administering the sacraments to the Indians, saying two Masses on Sundays, and daily teaching religion to the children of the school.

The poverty of the Mission caused by the depression led Father Feusi to try every means at his disposal to alleviate the distress. In the vicinity of St. Paul's are vast pasture lands which many say are rich in oils and minerals. The old Missionary was a firm believer

in the power of the willow branch and the divining rod to discover the treasures hidden away in the depths of the earth. In spite of the great weight of years he could be found wandering over the prairie lands of St. Paul's with his rods testing the lands for their buried treasure and every movement of the rod brought to his mind dreams of future glory for his beloved Mission.

The long years of toil finally took their toll from the energy of the missionary, and on January 4, 1936, the Mission doctor advised Father Feusi to rest and he was rushed to the Sacred Heart Hospital at Havre. Though he rallied under care, it became evident that his work was done. He answered all the prayers of the Sacrament of Extreme Unction and the last blessing. On January 23, he refused to partake of lunch, though he seemed to enjoy his best day in the Hospital, and just as the Sister who attended him every day stepped out into the hall, his eyes closed and his heart stopped beating.

Father Feusi carried away with him a great knowledge of Indian and White and many secrets of the heart. The notorious Curry brothers, outlaws of the plains, who lived in a hideout south of St. Paul's Mission at Landusky, respected the Jesuit workers and paid for the education of some pupils of the school. They came to many of the entertainments at the school having tied their fleet-footed horses outside and having their shooting irons within easy reach on their persons. They paid admission fees and profoundly thanked the Blackrobes and the Lady Blackrobes who taught the Indians and the white children. Father Feusi knew why the mission sheep and cattle escaped the constant depredations of the "stock rustlers". The Curry brothers were always prepared and watching, and, in very decided language they let it be known that the mission sheep and stock were not to be preyed upon.

How characterize this little Swiss Missionary? An indomitable determination in the cause of Christ—a courage and trust supernatural in seeking first the Kingdom of God and His justice—a religious life of self-sacrifice in every detail, a profound knowledge of the ways of God with His priests and His people, especially the destitute. Another of the spiritual giants of the great Northwest is gone. He was often near death in his missions on the boundless plains over which the road led to the Little Rockies. Blizzards often blew when the mercury was below 40. One of them caught him and disabled his poor means of transportation. There was no dwelling within twenty miles. If he surrendered there was the easy death of freezing. Grim determination to fight to a finish kept him trudging on through the driving snow. The strain crazed his senses; his imagination summoned strange sights, but he kept on all night until his devoted Indians found him in the morning. A frozen part of one foot had to be amputated. This same determination was evident in all his missionary life and by means of it he brought many a poor Indian and many a lawless White to seek and find true consolation at the feet of the Master, and let us trust that these eternal fruits have brought him an added happiness in Heaven. R. I. P.

FATHER HENRY JARVIS SWIFT

Henry Jarvis Swift was born in Michigan, St. Joseph's, Michigan, May 28, 1862, of Protestant parents. At the age of 17 he heeded Greeley's call and moved to western Colorado, where he secured a position as school-teacher. His inquisitive mind investigated the claims of the Church of Rome, and in due time he was a Catholic and a Jesuit. To the end of his days he cherished with grateful heart the memory of Father Joseph Montenarelli, S.J., who had been God's instrument in his conversion and vocation.

Albuquerque which was then the motherhouse of the New Mexico Mission was his home until the postulant was sent to the Novitiate at Florissant. He entered the Society September 8, 1881, and pronounced his first vows two years later in Florissant. During the six years of his regency at Las Vegas, Morrison and Denver, he revealed unusual talents, he was a born teacher; at home in every branch of knowledge, few men in the land could surpass him in English literature or U. S. History. He studied philosophy at San Francisco and theology at Woodstock being ordained to the priesthood June 27, 1896, by Archbishop James Gibbons, D.D.

For a short time he represented his Mission on the staff of *America;* his remaining years were consecrated to the care of souls in our parish churches of El Paso and Albuquerque. The poor and needy were his chosen portion; he also took a special interest in promoting religious and priestly vocations. At home or with externs his personality impressed itself; he always had something to say and was listened to; his conversations were sparkling with humor, picturesque and instructive.

Father Swift had a bookmark of his own, a mysterious trinity of the letter P, which was displayed on his desk and priedieu, on his stationery, even on his chasuble; and was as sacred to him as I. H. S. The curious visitor was told that it was an ancient motto, just as serviceable today as in the days of pagan Rome: "post praelium praemia", or a reminder of one's favorite virtues: Prayer, patience, perseverance. But to the initiated the letters were initials of the names of friends whose charity should never be forgotten or of sinners who might be in need of prayer.

His health had always been robust; his constitution as solid as that of the United States; but a stroke on June 14, 1935, paralyzed him. The end was near and

he was ready. Months previously he had written and addressed some fifty post cards, informing of his death the communities or priests and nuns to whom he had at one time given retreats, and begging their prayers, leaving a blank space for the date.

He was on his way to New Orleans, but was halted in El Paso. Hotel Dieu gave him the best of care. As the priest was about to anoint him, he with a smile reminded him of the rubric about priests' hands. Being asked how he felt, he replied: "just planning how to give trouble to the Sisters and nurses". He passed away June 27th on the 39th anniversary of his ordination. He was buried at Concordia Cemetery, El Paso, among those that he had known and loved in life; whose happiness he hoped to share in heaven.

A Community that knew him well congratulated the Jesuits "on having now another intercessor in Heaven". R. I. P.

FATHER THOMAS A. MEAGHER

On the morning of the sixteenth of March, Father Thomas Meagher died at St. Vincent's Hospital, at Portland in Oregon. For about two years he suffered from attacks of "angina pectoris" combined with high blood pressure, nevertheless he kept up his accustomed vigor until five weeks before the end. Both his parents came from Ireland, his father from Kilkenny, his mother from Derry. They lived in St. John's parish, Philadelphia, where the subject of this sketch was born.

Thomas was their only child. He received his primary education at St. Theresa's parochial school, and afterwards attended La Salle college conducted by the Christian Brothers. His intention at that time was to fit himself for a business career; before completing his course, however, a great sorrow came into his life in the loss of both parents whose death occurred only

a few weeks apart. This unlooked-for turn in family affairs left Thomas an orphan in his sixteenth year, obliged him to discontinue his studies and make his home with two maternal cousins—Margaret and Winifred Duffy—still living in Philadelphia, and who took the same interest in their relative as that of a younger brother.

Trying circumstances in early life have generally much to do with a man's future; and so it was in the case of Thomas Meagher who, notwithstanding the loss of both parents at an age when that loss was most keenly felt, gave evidence then of those sterling qualities which ever after distinguished him in the work which Divine Providence had given him to do. He was a manly young man, full of grit and determination, so much so that he would not be altogether dependent on his relatives, so he decided for the present to forego the advantages of a liberal education, and set about making his own living.

With a splendid record as a student at La Salle, together with a marked aptitude for detail, he secured a position in the Auditor's Department of the Pennsylvania Railway office in Philadelphia, a position he held for three years, when, apparently, in a providential way, he decided to choose another career which appealed to him more. Just at this time he was due for promotion in the Auditor's office when the unforseen circumstance occurred.

The Jesuit church, known as old St. Joseph's, on Willings Alley, always had a record for fostering vocations. Around the corner from this church were the offices of the Pennsylvania Railway, where Thomas Meagher worked. The young man was often seen after office hours making his accustomed visit to the church, and we are told that he also spent his leisure evenings helping the Brother Sacristan to decorate the sanctuary for festive occasions. Here he made the acquain-

tance of the Jesuits; at that time Fathers Jordan and Nagle were best known to him.

In those days Missioners from the Rocky Mountains made occasional visits to the Eastern cities in quest of funds to carry on their work among the Indians. They also looked for desirable young men in the hope of developing the apostolic vocation. The province of Maryland was very generous in helping those pioneer missionaries to obtain funds and also vocations; and, as a matter of fact, some of the ablest Jesuits in the Rocky Mountain Mission came from that province. It was in the spring of 1889 that Father Van Gorp was sent by Father Cataldo on a like mission. He came to Philadelphia and preached a sermon on the needs of the missionaries in the Rocky Mountains, stressing at that particular time the greater need of young men who were willing to consecrate their lives to the service of God among the Indians. Thomas Meagher happened to attend Mass that Sunday in St. Joseph's Church. He was so impressed with the appeal Father Van Gorp made that he resolved then and there to offer himself for the work should Divine Providence approve of his choice. Father Van Gorp was very much taken with the young man's character, and, with the highest recommendation from his spiritual director, was immediately accepted as a postulant for the Mission of the Rocky Mountains. A few months later, Father Crimont, the present venerable Bishop of Alaska, had finished his studies at Woodstock, and when leaving for the Northwest he took Mr. Meagher in charge as far as Spokane. Here he attended Gonzaga College for two years before entering the novitiate at Desmet, which was opened two years before.

His classmates, some of them afterwards his companions in the novitiate, always spoke in praise of his character as a student; he was never known, they said, to shirk anything in the line of duty. He was then in

his twenty-first year, older than most of those in his class, and stood over six feet, the tallest lad in the school; and yet his observance of college discipline had its telling effect on the student-body. His proficiency in English literature was far above the average; he also gained distinction in mathematics and physics. But his most striking accomplishment was a powerful speaking voice, excellently well trained combined with a fluency of diction that made him *facile princeps,* the ablest speaker among the Jesuits in the provinces of the West.

Though he took very little active part in athletics, yet he was not a mere spectator. For the two years at Gonzaga, he was the official score-keeper. One of his classmates of those days writes: "Tom Meagher was a great baseball enthusiast, though I never saw him handle a ball or a bat. He often acted as umpire in the games Gonzaga played with outside teams. I remember him standing behind the pitcher (Burke) and giving his decisions with great authority. Of course, sometimes, after the games were over, he found he had made mistakes after reading the guide-books, but his decisions were not questioned while the games were in progress." This same college friend of his told the writer of this sketch that Father Meagher told him his father made him repeat the Sunday morning sermon while taking dinner with his parents.

His two years at Gonzaga had a decided influence for the better on many of the students. This was notably so for his interest in our Lady's Sodality, a phase of "Catholic Action" which fell right into his line; and his experience as a sodalist in the Jesuit parish in Philadelphia served him in good stead for the spiritual influence his devotion to Our Blessed Lady had on many a youth at Gonzaga. He took an active part in the debating society, was always given a prominent part in the college plays, and was the general repre-

sentative of the students when an occasion called for an address.

With three other candidates,—Thomas Grant, Francis Burke and Ambrose Sullivan,—Thomas Meagher entered the novitiate at Desmet on July 4, 1892. His two former associates, Fathers Grant and Burke, have already passed to their reward; Father Ambrose Sullivan, the least likely to survive the rest, is still active as a missionary and became a noted linguist among the Flathead Indians. His years of teaching as a scholastic were spent at St. Charles Mission, Pryor Creek, in southeastern Montana among the Crow Indians. Dut to the poverty of the mission, the life of a scholastic in those days was more than ordinarily trying. Billings, seventy-five miles away, was the nearest town. At that time there were no railroads in that part of the state, and the general means of transportation to and from the mission was the stage-coach which brought the mail twice a week. The mission consisted of five so-called buildings made of logs; the best one served the purpose of a church, the other four housed the Ursuline Nuns and Indian girls, the Fathers and the Indian boys. Besides teaching all the classes in the grades, Mr. Meagher was a great help to the Superior in compiling an English-Indian grammar in the Crow language, and mimeographed several copies for the convenience of the Indian missionaries.

After his ordination he was sent to Missoula, Montana, for two years as assistant in the parish of St. Francis Xavier. Then he was sent to make his tertianship to St. Andrew-on-Hudson, after which he was ready for the work of the Mission Band to which he gave sixteen years of continuous active service, to be followed by twelve more years as Master of Novices in the provinces of California and Oregon. During his time as a missionary, he gave 235 missions in churches and 106 retreats of eight days to Religious communi-

ties. As a retreat-master, he was very much in demand, and to this day his skill in handling the Spiritual Exercises is often a subject of conversation among Curs and externs. As a master of novices, those who passed through his hands both in the novitiate at Los Gatos and at Sheridan are the best evidence of the spiritual formation Father Meagher so ably gave. All who knew him as a novice, scholastic, missionary and master of novices speak of his edifying example as a man of prayer and mortification. Archbishop Howard, of Portland, who knew him intimately and often visited him at St. Vincent's Hospital during his last illness says he always felt when in the presence of Father Meagher that he was conversing with a very saintly priest. His loss will be long felt in the province of Oregon, but his memory will have a far reaching influence on the young men who were fortunate indeed to have him as the spiritual director of their souls. R.I.P.

A. M. D. G.

Books of Interest to Ours

The Dust of Her Sandals. A. De Castro Albarran; translated by Sister Mary Bernada, B. V. M. Benziger Brothers, 1936. $2.00.

Another book about Saint Teresa of Avila, the foundress of the Reformed Carmelites. And yet there is a marked difference with its predecessors in that it makes no pretensions of giving a complete picture of the Saint, but rather selects here and there, with an eye to their chronological order, charming anecdotes of her life. Running right through from her birth to her death, brief, edifying episodes have been chosen that give us not in detail the full canvas glowing with color, but rather a pencil etching, a line here and there of her full life. As the author remarks in the preface, some of the incidents told are already known, still many of them are brought to light for the first time. All the stories have as their foundation some historic document.

The work is divided into seven sections or periods of her life taking in her early childhood, her entrance into the cloister, her first days as a nun, her relations as superioress with her subjects, her arduous life of travel and finally her beautiful death.

These episodes of her life hold one's interest partly from the facts narrated and partly from the intense, fervid style in which they are written. The book shows the labor of one who had a deep devotion to Teresa, and wished to communicate that devotion to others. "Drink the water, Reader. Enter within the little cloud of the dust of her sandals, and let the dust penetrate the body and soul, for it is dust of life, of benediction and of glory."

L'Irreprochable Providence. By P. Dohet, S.J. Brussels: L'Edition Universelle, S.A. 15 francs (Belgian).

This excellent book is written especially for those sincere believers who in the midst of misfortune are tempted to murmur against the ways of Divine Providence. All their difficulties the author faces squarely and answers with the unassailable logic of the Gospel. Far from denying the reality of their cares he yet points out that their dissatisfaction with the ways of Divine Providence arises largely from a conviction that their desires and their true interests coincide, whereas the two may lie along very divergent lines. Confidence in God does not imply that He

will grant our every wish, rather that He will give us what in His infinite knowledge He judges good for us, and these may be the very things about which we complain. All this is brought home to the heart of the Christian and his confidence is strengthened by many examples from Holy Scripture. He learns to realize that God's gift to man is essentially the one supreme gift of eternal beautitude, not the multiplicity of petty, unconnected and often worthless trifles he himself desires. It is the pearl of great price he must seek above all else, and who would not divest himself of everything here below if he could but see the beauty of the pearl of which his sufferings form the purchase price. As he finishes the book the Christian reader will begin to find Divine Providence most kindly in his regard. The very cares he must endure will draw him closer to Christ and he will come to accept joyfully not suffering, but the Cross.

The book in its entirety should be found helpful to preachers, especially at the present time. Several chapters dealing with matter from certain of the Sunday Gospels will be found especially valuable.

What Is Heaven? Martin J. Scott, S. J. Kenedy, $1.50.

"Eye hath not seen nor ear heard nor hath it entered into the mind of man what things God hath prepared for those that love him." Nevertheless, heaven, the reward of a good life, is held up to the faithful by the Church as a motive that will strengthen them to persevere in the narrow path of holy Christian living. Through his books, Father Scott has ministered to a numerous flock in the U. S. and the Philippines, breaking for them the strengthening bread of truth. "What Is Heaven" is a fitting crown for the labors that have produced a score of volumes of simple, interesting, invigorating Catholic doctrine.

The latest volume must have been one of the most difficult to make readable and profitable for Father Scott's wide reading audience. Owing to the paucity of revealed details and the utter lack of empirical knowledge on this subject, Father Scott has been forced to use human analogy; he has delved deep into the experiences of the human mind and heart and the longings of the spirit and has succeeded to a remarkable degree in making heaven much more real and much nearer to the terrestrial exile.

Father Scott has been called the "prince of present day expositors". His reputation will not suffer from "What Is Heaven". Like a skillful architect of long experience, he has carefully laid each stone of the eight chapters, "Man", "Man's Destiny", "Gateway to Endless Life", "Heaven", "Knowledge", "Love", "Social Joy", and "Eternal Happiness" there. The mustering of

ideas is so orderly and natural that no force is lost, no energy wasted. The result is lucid truth, perfectly intelligible to the average reader.

Within each chapter the same mastery of subject is evident as is revealed in the presentation of the broad outlines. The old comparisons are used to show "what a piece of work is man", how "little man by his spiritual faculties is bigger than the big world", how "his soul soars beyond time and space to the eternal and infinite". "In the whole range of brute creation there is nothing comparable to man's hand." Father Scott offers a new presentation of old ideas; he has streamlined the old vehicles.

His quotation from Henry Fairfield Osborne, in which one of the strongest upholders of the theory of man's ape ancestry now maintains that deeper study and scientific research have exploded that theory, should be given wider circulation. The country's sciolists who sopped up the fable will probably not come into the possession of this statement by their former champion within the next twenty-five years, unless they happen to be readers of Father Scott and it is doubtful if this can be said in their favor.

In the chapter "In Heaven We Shall Love and Be Loved" a keen analysis of human experience furnishes analogies which convey forcefully what heaven must really mean. Many of the passages are really moving. This effect is attained by a series of comparisons. Occasionally the series is too protracted resulting in a sameness of style that detracts from the effect.

Africa's God. II. Dahomey. Joseph J. Williams, S.J. Boston College Press.

Dahomey is that section of German Togoland mandated to France after the world war. This number therefore of the series, "Africa's God", deals with the religious beliefs of that territory immediately adjacent to that section of the west coast of Africa treated of in the first number.

The introduction clarifies the concept of divine worship or "latria" and shows the necessity of applying this concept to the classification of ethnological data before we can validly conclude from the liturgies of primitive man to his beliefs.

Father Williams then surveys the literature of the subject, introducing the pertinent testimony which the last two and a half cenutries have left us. The feature of the natives' religious life which most struck the witnesses was their fetich worship, the cult of the serpent. In such esteem was he held that it is related that a Royal Edict ordered all the pigs in the territory killed when one hog had killed a snake, that capital punishment

was meted out to the man who was so unfortunate as to kill a snake even accidentally, and that if a snake appropriated a child no attempt might be made to rescue it.

The criticism of the sources reveals underlying this ophiolatry a belief in a Supreme Being, all-knowing and all-powerful, whose name was spoken only with great reverence. About Him were grouped subordinate beings, who tended to displace Him, and insofar as they displaced Him, received a worship approximating latria. But this phenomenon and the general religious and moral decadence following contacts with European civilization have not altogether hidden, as the author shows, the basic monotheism of the native beliefs.

Three Five-Cent Mission Series Pamphlets, Neil Boyton, S. J. Jesuit Mission Press.

These three short story lives of three of the North American Martyrs—"The Cheerful Giver", St. Charles Garnier; "Up Then, My Soul!" St. Gabriel Lalemant; "Hero of the Hard Trail", St. Noel Chabanel— are published with a desire to make these great saints and missionaries better known to the world. The pamphlets are chock-full with the facts of the martyrs' lives dressed in Father Boyton's graphic style. It is surprising how so much biography can be compressed into pamphlets of thirty pages. This is especially true of "Up Then, My Soul!" The single page on which is told the story of Lalemant's most terrifying death is enough to convince us what dwarfs we are compared to this giant. "The Cheerful Giver" stresses the gaiety of Garnier in the extreme sufferings of his fruitful life. In contrast to this account is "The Hero of the Hard Trail", St. Noel Chabanel, whose life was continually beset with a fierce temptation to turn back. Constantly oppressed with discouragement and with a despairing feeling of the utter uselessness and unworthiness of his life, Chabanel was finally murdered by an apostate Huron. For most of us, and I think Father Boyton, this martyr was the most fascinating.

A Novena to the Jesuit Martyrs of North America. John J. McGrath, S.J. Jesuit Mission Press. Five Cents.

This pamphlet will not only be of great value and help to the priests and pilgrims at the shrine at Auriesville itself, but the priests and faithful at large will find it just the thing for their private and public novenas. Its greatest service is the completeness of the order of exercises. The reflection of each day gives something to really think about and connects the martyrs beautifully with Christ.

VARIA

From the Eternal City

Mission Literature in the Vatican Press Exhibit

The thoroughly modern and brilliant dress of the International Catholic Press Exhibition held at the Vatican this year, stood, at first sight, in marked contrast to the solid antiquity of its old-world background. The contrast dimmed, however, when one realized, that within those centuries-old walls there pulsed a life just as strong and vigorous as that which was so evident in the brilliant halls marked off for the exhibit. That superficial contrast was but a portrayal of the old but ever young Church which places every achievement of modern civilization to the services of her eternal truths.

On the opening day of the exhibit, there was much to be desired in the matter of perfection and polished organization. Here and there were signs of work done in feverish haste. The visitors realized that it would take some time before the exhibition could take on the appearance of a finished work. Yet even on that first day, the onlooker caught a glimpse of the far-reaching fields of the Catholic Press.

Mission literature could be found not only in the section set apart for it, but also among the collections of the single nations and in the displays of the various religious orders. In the latter collection, the productions of native mission presses predominated, and hence the Mission section gave a good idea of the achievements of the press in the mission fields themselves.

In the African Room, against a dark background of heavy velvet drapes, hung suspended bulletin boards on which were photographed specimens of the count-

less African Missions magazines and newspapers, of which 146 are native productions.

Adjoining this hall is a smaller room containing the display of the Japanese mission press, a collection of twenty-seven newspapers and magazines. Passing through a Japanese portico we enter an immense, bright room, the Hall of the Asiatic Missions. In an atmosphere of oriental beauty, murals, eastern columns, sculpture and heroic representation of the "Madonna of the East", the tremendous achievements of the oriental press unfold before us. The collection contains eighteen magazines of the missions in French Indo-China (10 of which are in the Annam tongue); six publications of the Missions in Siam (four in the Siamese language); four from Birma (two of which are native works); two from Malacca; 176 periodicals from those missions in India and Ceylon directly under the Propaganda; 8 from Manchuria (five of these in the Chinese language); 113 from the Chinese missions (of which 64 are in Chinese).

The next room is devoted to Southern India, Oceania and the Phillipines. Of the twelve missions in South India, nine have their own presses; those of the South Sea islands produce nineteen periodicals.—*Die Katholischen Missionen,* August 1936.

Oriental Branch of the Society

In 1935, after ten years of existence, the oriental branch of the Society counted 75 members, viz. 21 priests, 38 scholastics, 8 lay-brothers and 8 novices. The Holy Father, who wanted the formation of this oriental branch of the Society, has procured it great activity and great influence by entrusting it with the direction of the Russian Papal Seminary in Rome. This Seminary, which is dedicated to St. Theresa of the Child Jesus, was constructed thanks to the generous gifts of the Carmel of Lisieux. It is a magnificent building, which can lodge 70 to 80 seminarists. In November, 1935, the "Russicum" counted 80 students of nine different nationalities.—*Courrier de Lyons.*

Other Countries

PROVINCE OF ARGENTINE - CHILE

Mr. Fernández Joachín, S.J., writes from São Leopoldo the following report about our martyrs:

The discovery of the spot of the martyrdom of the Blessed Roque González and Alfonso Rodríguez has greatly enlivened the devotion of the inhabitants of the Rio Grande region toward these martyrs. Every day pilgrims are coming, sometimes from a distance of forty kilometers. German and Portuguese settlers from the surrounding neighborhood have begun to construct a chapel at their own expense, using the stones from the ruin of the old missions, chiefly from the Mission of San Lorenzo. Many are having Masses said in honor of the Martyrs or in thanksgiving. The play, *Roque González,* composed by Mr. Alfonso Hansen, a theologian, and written in German and Portuguese, has been presented some twenty-five times in the past year. Twelve of these presentations were offered in the neighborhood of Caaró before a total audience of four thousand. The extraordinary increase of vocations to the religious life and to the seminary of the locality is attributed to this increasing devotion to the Blessed Martyrs. Fourteen entered the Society during the past year and sixty-three enlisted in the Apostolic School at the beginning of this present year. As the total of students in the Apostolic School at Pareci is now some one hundred and fifty, a new building is being constructed in San Salvador.—Extracts from *Noticias de la Provincia Argentino-Chilena* for May-June, 1936.

AUSTRALIA

Golden Jubilee of Father Hull

Father Ernest Hull, who is known as one of the

most brilliant pamphleteers of the day, has lately kept his Golden Jubilee of his entry into the Society of Jesus. Like his close friend, Father Lester, S.J., whom he succeeded two years ago as Editor of *Stella Maris,* he is a convert to the Catholic Church, into which he was received in 1882, four years before he entered the novitiate of the Society at Manresa House, Roehampton, England. Thirty years of his life have been spent in India, where he made the local Catholic paper, the *Examiner* of Bombay, into an organ eagerly looked for by students all over the world, by reason of the brilliant articles he wrote for it week by week in every department of Catholic apologetics. Fortunately, many of these fine articles are embodied in pamphlets and books.—*The Australian Messenger.*

BRITISH GUIANA

On the northeastern coast of South America is situated the colony of British Guiana, its area roughly equal to that of England, Scotland and Wales, that is about 90,000 square miles. Its neighbors are Dutch Guiana, Brazil and Venezuela. Though sited by Columbus towards the close of the fifteenth century, little was known of it until a hundred years later. After various vicissitudes this territory was finally ceded to England in 1814, and in 1831 the three colonies of which it consisted (Essequibo, Demerara and Berbice) were united under the name of British Guiana.

British Guiana is a land of many rivers and much forest. Rapids, cataracts, and falls make it difficult to navigate the upper reaches of the larger rivers. On one of the rivers of the interior there is the beautiful Kaieteur Fall, with a vertical drop of 741 feet. The population is very scanty in proportion to the size of the country, being only about 311,000. By far the

greater number of the people dwell along the coast; the interior is still almost undeveloped, though road construction has progressed of late. About forty per cent of the inhabitants of the colony are non-Christians, these being mostly East-Indians, immigrants from India or their descendents. The Negroes are the next largest body. There are some thousands of Aboriginal Indians. There are some Chinese. The Europeans are often of very mixed race, many are Portugese by origin.

Of the various Christian bodies in the Colony, the most numerous is that of the Anglicans. Catholics come next upon the list, being about 30,000 in number and forming some ten per cent of the whole population. In 1837 British Guiana was raised by the Holy See to the rank of Apostolic Vicariate, and the Coadjutor Bishop in South Carolina, the See of Charlestown, Dr. Clancy, became the Vicar Apostolic. Six or seven years later he resigned and Father Thomas Hynes, O.P., who had worked with earnestness and devotion in the Colony some years before, was appointed. For fourteen years he was in charge of the Diocese. In 1857 the Mission (including the island of Barbados, some 400 miles away, which had been annexed to the Vicariate in 1850) was handed over to the English Province of the Society of Jesus. Thus the Jesuits have been working for nearly eighty years in British Guiana.

The capital, Georgetown, is a city of 60,000 souls. In 1913 the beautiful cathedral, one of the finest timber buildings in the world, was burnt to the ground. The new ferro-concrete cathedral, though it has been in use for many years now, is not yet completed. Besides the Cathedral there is another large Catholic Church in Georgetown and two or three other churches or chapels-of-ease served by the priests from the city. Though the work of the Fathers in the capital of the Colony is in many ways like that of an ordinary

parish, there are special problems and difficulties which can be realized only by those on the spot. There is a Good Catholic Secondary School for boys, St. Stanislaus' College, recently rebuilt. The Higher Education of Catholic girls is provided for by the Ursuline nuns who have been in the Colony since 1847. There are also the Sisters of Mercy who for the last forty years have done splendid work in education and in caring for the sick and for orphans. A few years ago nuns from Czechoslovakia (Sisters of the Immaculate Conception of the Third Order of St. Francis) took over the Leper Asylum. They have now handed over this work to the Sisters of Mercy, the Georgetown branch of this Congregation being strengthened by its amalgamation with the Sisters of Mercy of the United States.

Besides the parishes of Georgetown there are several others along the coast. In the northwestern part of the Colony and in the southern interior there are missions among the aboriginal Indians. Much is being done here and more could be done were more priests available: in the northwest there are three priests for an area of some ten thousand square miles. The Mission of Santa Rosa was established in 1837. The Indians here and in the Indian Reservation close by are for the most part the descendants of those who came to British Guiana after the destruction in 1817 of Missions in Venezuela, which were in the care of the Capuchins. Many of these Fathers and some Lay-Brothers were massacred; their Indian converts were all killed except some who fled into the forests. It is easy to realize that much travelling must be done by the priests working in these regions; and though the population is not great, and the Catholics number only about 5,000, the Indians are scattered over such a large area that even to visit the various stations regularly is a difficult task. Its difficulty is increased by the expense of travel by motor-launch, or the slow-

ness of travel by the corial, in this land of many rivers and creeks.

Something must now be said about the Indian missions of the Interior, the name given to the main mass of British Guiana, away from the coast. The Takutu Mission, so-called because its headquarters are situated near the river of that name in the southwestern part of the Colony, was founded only in 1909. Besides the central station of St. Ignatius, there are several outstations which are visited regularly by one of the two priests to whose care this large district of some ten thousand square miles is entrusted. The other stays at headquarters and looks after the Indians in the neighborhood, as well as seeing to all that concerns the house, the buying of food, the proper care of the cattle and horses and so on. The aboriginal Indians who are thus being cared for in the Takutu Mission are not very numerous, some six or seven thousand perhaps; and it seems that their numbers are growing less every year. Not all of them Catholics, but many have been baptized in the last few years. If it were possible to establish "Reductions" like those of Paraguay in the eighteenth century, the work would be much more effective, and the survival of these tribes more assured. At present they live from hand to mouth, seeking work away from their homes so as to bring in money. This accounts for the families being small and for deterioration through contact with other races. At present it is just a question of keeping the Faith alive and fruitful among them. As a rule a converted Indian will hold fast to the Faith even though he does not practice his religion.

There are at present at work in British Guiana and Barbados the Bishop and twenty-nine Jesuits, aided by four secular priests. Were it possible to have more priests there it is certain that more work for the Church could be done. One very important branch of the work which is practically untouched is that of

conversion of the East Indians of whom there are more than 130,000 in the Colony. Some 9,000 of these are Christians, including a couple of thousand Catholics; their conversion is an aim very near to the heart of the Vicar Apostolic, but he is greatly hampered, as hinted above by lack of men, and also by lack of money. Perhaps one day it will be possible to organize Catechists of their own nation who will be able to enter into the mentality of these non-Christians and prepare the way for the priests to consolidate what has been won by them.—*The English Messenger.*

CANADA

Biggest Crowd in History of Shrine Attends Pageant

With favorable weather marking all three performances, the outdoor presentation of the pageant of the Canadian Martyrs which took place at the shrine on Saturday, and Sunday evenings and Monday afternoon, attracted thousands of persons of all religious denominations over the weekend.

It is estimated that a total of nearly 13,000 witnessed the Pageant during the three performances. On Sunday evening with two pilgrimages swelling the number of visitors, the largest crowd in the history of the Shrine, exceeding even that which greeted the opening of the church, swarmed over the grounds. Two thousand cars were counted parked on the Shrine grounds that evening, and twenty men were engaged to direct traffic inside the grounds. Despite the large number of automobiles there were no accidents to mar the performances.

Among the many distinguished guests who witnessed the Pageant were: His Excellency, Bishop Kidd, of London; Very Reverend Father Keane, Provincial of the Jesuit Order in these parts; Very Reverend Father Keating, Rector of Regiopolis College; Very Reverend Father McCarthy, Rector of Loyola

College in Montreal; several other Jesuit Fathers, Franciscans and scores of the secular clergy. Presented in eight stirring acts the pageant recalled the lives and deaths of the Jesuit missionaries to Huronia. The Martyrs' Shrine, situated a stone's throw from the ruins of old Fort Ste. Marie, the mission headquarters, was erected ten years ago in commemoration of the martyrs. The present pageant was the first attempt that has been made to enact the heroic drama of the lives of the French priests. Action of the pageant took place in Huron Iroquois Indian territory, now roughly embraced by Simcoe County, and covered the fifteen year period from 1634 to 1649. The opening scene represented the arrival of Brebeuf and Lalemant in Huron territory by canoe, paddled by redskins and bearing the two priests, glided smoothly along the surface of the artificial lake on the Shrine grounds, and as the shore was reached the party knelt in prayer and planted the Cross. In scene two a Huron tribe held a Council in the flickering light of a campfire, and despite the bitter opposition of the Medicine Man, decided to admit the Blackrobes and listen to their teaching.

The following scenes depict Lalemant and Brebeuf teaching the Indians about God, also the Lord's prayer, the prayer of the Virgin Mary, and the doctrines of baptism, mass and confession. Fort Ste. Marie is erected and blessed, and the cross erected, all under the supervision of the priests.

But all was not favorable to the missionaries. Tragedy, tortue and death were the themes of subsequent scenes. The first indication of the impending sorrows came with the relation by Father Jogues of his capture and tortue by the Iroquois while on his way from Quebec with supplies for the Mission. He relates that while he himself escaped through the intervention of the Dutch settlers, his layman com-

panion, Rene Goupil, had been murdered. Prophesying, "I go but I shall not return", he once more sets out in the double capacity of French envoy and missionary to the Iroquois, with whom a treaty has recently been concluded. His prophecy proves a true one. The treacherous Iroquois decide to repudiate the treaty, and when Jogues and his companion, Jean de la Lande, arrive in their village they are seized and put to death. Come disease, drought and famine in the Huron country. The missionaries are blamed. The bravery of Brebeuf saves the situation but there is no escape from the dread Iroquois who overrun Huronia. Fathers Brebeuf and Lalemant are seized by Iroquois who attack a Huron village and are burned at the stake. Father Chabanel is slain by a renegade Huron as he travels an Indian trail.

The next to the last scene shows the Iroquois attack on the Etharita Mission station, when the small garrison is overwhelmed, and the church is set on fire. Father Daniel is struck down and his body thrown into the burning Church.

The final scene, a living tableaux representing the Martyrs in glory, was presented from the roof of the balcony over the Shrine Inn. It was an exact reproduction of the familiar pictures of the North American Martyrs in glory.

In all there were over one hundred actors in the entire cast.—*Shrine Bulletin.*

PROVINCE OF CENTRAL BRAZIL

Nova Friburgo—Of the events taking place among our brothers of the South between September and March, 1935-1936, the following, recorded under the heading *Ferias* in their bulletin for March of the present year, is of interest for those for whom the consideration of folk customs has an appeal:

Scholastics and those in the active ministry spent

the long vacation successively at the estate *Rancharia do Norte,* the gift of our great friend and benefactor, Dr. Raimundo Bandeira Vaughan. We shall record one episode that took place during the period that the Scholastics occupied the Rancharia—the death of an old employee of the Fazenda. By night the settlers in great numbers hastened to watch the dead, "fazendo o quarto" as they called it. They spent the night praying and singing. Certain it is that while indeed they prayed at the command of the Catechist, Pater Nosters and Ave Marias, the greater part of the time was passed in the doleful chanting of the "Excellencias" (mourning songs), "Reza p'ra o cadrave", "Pray for the dead", under the direction of the leader called "tirador". They sing each Excellencia twelve times, beginning each repetition by calling out the number it has in the series. Here is a copy of one of them for those who are interested in our religious folk-lore:

Uma excellencia, Senhora
Que está se ensinando, O Maria (bis)
Os anjos tá esperando
Estas tantas excellencias,
Que tá se rezando. (bis)

This rather freely in English is:

An excellencia-song, O Lady-Mother
That's being sung to thee, O Mary
The angels keep awaiting
All these chants that we are praying.

CHINA

The Catholic Church in China

Although China at the present time is constantly menaced by external attacks from Japan, and internal dissention from reactionary students and communists, the Church is enjoying extraordinary success in almost every field of activity.

During the Apostolic year 1934-35, the Church counted an increase of 96,000 Catholics, bringing the total number of Catholics in China to 2,818,839. Despite the obstacles against freedom of education that our schools must overcome, pagan families have shown increasing admiration for Catholic education and the past year 500 more pagan children were enrolled in Catholic schools, bringing the total of pagan children under Catholic training to the number of 84,000. The same year brought more than one hundred new missionaries to the foreign field, saw the ordination of one hundred native priests and a slight increase of thirty-eight native seminarians, leaving the total number of 6,552 preparing for the priesthood.

The difficulty at present facing our Fathers in China is Communism, the greatest menace to the social life of the country. On December 8 last, they murdered Father Paul Hou, a native Chinese priest, and threatened the lives of Msgr. Ybañez and nine Franciscans who fortunately escaped without injury. Only the destruction of military and Bolshevist organizations will put an end to the struggles, persecution and suffering, and although the country, with the aid of the government, is fighting vigorously against the danger, it is still far from a definite triumph; the suppression of Communism still remains one of China's most serious problems.

The world-wide depression of recent years has reacted upon the finances of the Mission and has reduced all of the missions not only to strict economy but even to poverty while the floods of the past year have inflicted still greater suffering upon many sections of the country.

Finally, Catholic Action, which is organized in all the provinces of the Chinese Republic, has lent its assistance to the Missions. Emphasizing activity of a purely religious nature, Catholic Action in China enjoys the esteem and appreciation of all the authorities

who see in this organization an invaluable assistant for the moral and social restoration of China, and never unjustly confuse it with a political party.

—*Relations de Chine, July,* 1936.

CZECHO - SLOVAKIA

Mr. J. Remmerswaal, who with Messrs. Sträter and Toebosch is engaged in the Boys' Seminary at Mariaschein, sends us the following account of their little Dutch colony in the province of Czecho-Slovakia:

We have first class apostolic work here: helping in the formation of priests for a land that has far too few of them, a land still suffering grievously from the struggles and sufferings of past times. Bohemia took part in the fearful Wars of Religion, and Josephinism brought to a standstill the apostolate of priest and religious. How destructively this worked on the real Catholic spirit can be seen from the remarkable customs which exist yet in certain monasteries. One case known to me is that of certain reverend hermits, who, although of very ordinary birth, have each his individual table and his own lay servants. Josephinism caused the lively faith of these religious to sink into a torpor, and then it passed on to a sweet sleep under the empire. It is this state of things which Emil Fiedler has ridiculed so vigorously. The emperor was Catholic, therefore the country had to think in a Catholic manner; no one could attack the Faith.

Communism and allied tendencies have here a convenient field for work. And what now remains, if we except a small nucleus which is still sound, is a brand of liberal-catholicism and pietistic sweetness and nothing more. There are plenty of men here who think they are alright spiritually if they keep up certain external practices, and let it go at that. Let a preacher make a move towards expressing the truth about the obligations of a Catholic so that they get the impression that something is wrong, and they fall into a fit of anger against him.

We can scarcely take it amiss if our pupils are the children of these people and these times. But nevertheless we must try to make something out of them.

They are easily inducted into the discipline of the seminary by a blending of severity and kindness. At first sight I was astonished at the order which reigned among such a large gathering of youths. For that matter they are much easier to handle than Dutch lads. But a Dutch boy is more conscientious and upright in all his actions, as well the good as the bad.

The seminarians communicate almost daily; but this ceases for the most part as soon as vacation begins. To show oneself at the communion-rail while still young in this country demands an intrepid courage. And the most of them, though they feel themselves led by an apostolic heart to become seminarians, seem not to possess this courage, even the oldest, who are not yet twenty. After vacation this practice of daily communion must be learned all over again.

Two thoughts help us here: God's grace will certainly produce many first-rate priests from these youths. The people can no longer do without them. And secondly, the true life grows at the expense of much toil and trouble, and slowly.

And likewise a little prayer for the work of the Dutch Colony is of great importance. At the altar of the Holy Mother of Mariaschein we shall remember our benefactors.

ENGLAND

Social Guild

The annual meeting, and the seventeenth annual summer-school, were held as usual in Oxford. The President, his Lordship the Bishop of Hexham, presided and in his opening address alluded to the situation in Spain. He said it was the result of causes

that were also present in this country, and he summarized them as "the neglect of those whose duty it was to help the poor". He said that what the Guild is doing is what the Popes have declared it to be the duty of Catholics to do. Father Lewis Watt, S.J., who lectured on the Papal Encyclical, "Quadragesimo Anno", suggested that for religion in the Marxist slogan "religion is the opiate of the people" the words "sport, the cinema, drink" should be substituted, as being the real narcotics of the people. The annual report announced a total of 3,000 members of the Guild, and described the work done for local government and for the Guild's study-clubs by those who have passed through the Catholic Worker's College. Five of these (one an ex-Mayor and one a chairman of a Rural District Council) lectured for the Summer School. Juvenile delinquency and Local Government were among their subjects.—*English Messenger.*

Cambridge Summer School

The subject this year was what the catechism calls "the four last things", and it is of course a bad-look-out for any who are not interested in these. At the School they were made to include such subjects as "Death from the medical point of view" (by Dr. W. O'Donovan); the discussion of doctrinal errors such as the Migration of Souls (Dr. J. Curtin) or moral, as Euthanasia, etc. (Dr. Grimley). Heaven (Abbot Vonier) and Hell (Father H. Davis), Purgatory and Limbo were also subjects of papers read. Mr. Sheed lectured amusingly on "Spiritualism and modern views of the Future Life"; Father Martindale luminously on the Apocalypse of St. John. By many Father Germain Heron's paper on the Immortality of the Soul was judged to be perhaps the most interesting contribution to the School. Father Morris of St. Joseph's College, Mill Hill, discussed the last things

as seen in the writings of St. Paul, and the School's founder Father Cuthbert Lattey dealt with the Old Testament teaching on a future life.—*English Messenger.*

FRANCE

A Chapel at Montmarte

The famous basilica overlooking Paris from the heights of Montmarte was built to honor the Sacred Heart of Jesus. Its decorations symbolize the devotion to the Divine Heart, or illustrate its history. Surrounding the great Sanctuary are seven chapels, one directly beyond it and three on each side. The central chapel of the three on the Gospel side was devoted to the Society of Jesus. Until recently its only ornaments were the stained-glass windows which let through scarcely any light and two large statues of St. Ignatius and of St. Francis Xavier. On occasion of the fourth centenary of the Society of Jesus, which had its birth a short distance away on the same hill of Montmarte, the chapel has been entirely renovated and furnished with mosaics which illustrate the connection of the Society of Jesus with devotion to the Sacred Heart. The semicupola over the altar is filled with a large mosaic in which sixteen members of the Society with Our Blessed Lady and St. Margeret Mary, and other figures disposed in twelve groups, surround the enthroned figure of the Sacred Heart. On the two wall panels before which the above mentioned statues (now removed to the crypt) formerly stood are mosaics showing, in relation to the Sacred Heart, figures of the two recently canonized Jesuits, St. Robert Bellarmine and St. Peter Canisius. The very dark windows have given place to unfigured glass which admits plenty of light to reveal the beauty of the mosaics.—*English Messenger.*

Versailles

At the Semaine Sociale (Social Week) which was held at the Petit-Seminaire from the twentieth to the twenty-sixth of July, the conferences of Father Villain on: "Communism and its Influence on the Tendencies of Civilizations" and of Father de la Brière on: "Modes of Political Cooperation among Countries of Disparate Civilizations"—have been highly praised by an ever-increasing audience. Father Pierre Charles of Louvain and Father Bonsirven of Enghien each gave two conferences at the Congress. Friday, the twenty-fourth, all the Fathers taking part in the Semaine Sociale were invited to Sainte-Genevieve at noon and cordially received by the Reverend Fathers de Boissieu and de Maupeou.—*Paris-Chang-Hai, August-September,* 1936.

Centenary of the Lyons Province

After the restoration of the Society on the seventh of August, 1814, the French Jesuits erected the Province of France; but after 1836 it was too numerous and on the twenty-seventh of July, Very Reverend Father Roothaan signed the decree dividing France into two provinces: this decree was to take effect on the fifteenth of August. This day marks the beginning of their terms as provincials—Fathers S. Renault, Provincial of Lyons, and A. Guidée, Provincial of Paris.

The Province of Lyons will celebrate its centenary this summer in a spirit of gratitude. The twenty-seventh of July will be a day of adoration and private celebration. In October, however, more public solemnities will mark the centenary and *Courriers* will recall the oustanding events of the century. We hope that our numerous relations and friends will join us in thanking God for all the favors received and good done in the Province since 1836.—*Courriers Monthly Bulletin, Province of Lyons, No.* 29.

Anniversary of the A. C. J. F.

The fiftieth birthday of the A. C. J. F. was celebrated at Paris on the thirtieth and thirty-first of May and the first of June. Ten cardinals, forty bishops were eager to give proof by their presence of the esteem had by the whole Church for the group movements of youth (J. A. C.; J. E. C.; J. I. C.; J. O. C.), closely allied to the parent A. C. J. F. By an autographed letter addressed to his Eminence Cardinal Verdier, the Holy Father joined in spirit with the 40,000 young people gathered together to celebrate the fiftieth anniversary of the association.

Beginning on the first day, assembled under the President General, A. Colin, one-time pupil of the College of Brest, and Rev. Father Lalande, Head Chaplain of the Association, delegates from all the professional groups engaged in an animated series of discussions. This festive congress carried on its proceedings under the banner of social cooperation, magnificently expressed by J. Folliet and P. Hibout of the J. O. C. voicing the common sentiments of the assembly. It was equally manifest by the atmosphere of evident faith and charity. His Excellency, Monsignor Moubarak, Maronite Archbishop of Beyrouth, brought brother greetings from the youth of Lebanon and Syria. At the meeting for night prayers on Saturday evening more than 10,000 young people, gathered together at Notre Dame, made that common prayer, placed as it was under the patronage of Our Lady, one of the most moving proofs of the unity that exists among the divisions of the A. C. J. F.

One thing had become certain by the end of the congress: in the organized diversity that exists among the various professional movements, the A. C. J. F. stands out as a true Christian community brought together from every social condition, faithful to the program mapped out for it by Albert de Mun fifty years ago: "Surrender France to Christ in the family, the profession, the city surrendered to Christ."

Feast of Blessed Peter Favre

In virtue of an indult of the twenty-seventh of May of this year, the feast of Blessed Peter Favre will henceforth be celebrated at Villaret (Upper Savoy) on the Sunday preceding the 14th of August. This innovation is an important step toward the development of the public cult necessary for the obtaining of miracles.—*Courriers, Province de Lyons, August-September,* 1936.

INDIA

Jesuits in Trichinopoly

Reverend Father General, in his letters to the Society in India, has constantly advised the foundation of a post-graduate school of Christian doctrine for laymen, students and young people who have completed their studies. This year, at last, the "Summer School" has become a reality. Father P. Ferroli, of the Calcutta Mission, and another lay professor from one of our Colleges have been entrusted with the direction of a school at Mangalore where the Apostolic Delegate resides. A select group of students from all parts of India are following the four courses offered by the Jesuit from Calcutta, a Secular Priest and two lay professors in:

(a) Catholic Philosophy.
(b) The Catholic Church.
(c) Catholicism and modern Political Philosophy.
(d) Important stages in the History of the Church.

Father Arulnather and Father Soufflet arrived at the new College of Salem in January. The proportion of Catholics in the new college is very small. The two hundred and nineteen students belong almost entirely to the higher pagan families. A very rigid selection permits only the best to advance. It seems

that the school and the school alone will be able to reach the higher castes.

In many of the churches of Trichinopoly, in order to avoid a greater evil, the pagan distinction had been maintained between the high and the low castes, in reserving for the higher separate places in the nave of the church and at the Altar rail. When Msgr. Leonard, new Bishop of the Diocese, arrived, one of his first acts was the suppression of this prevalent custom. Despite a few complaints, the decision met with favorable reception; another victory was won for Christian charity.—*"Chez Nous", Province de Toulouse, August-September,* 1936.

Jesuit Hospitality

The Diocese of Shillong, in the North East of India has just been severely tried. The Cathedral, the Novitiate and the Scholasticate of the Salesians to whom the diocese has been entrusted were all reduced to ashes on Good Friday by a terrible fire. The Salesian Novices, Philosophers and Theologians, seventy in all, found themselves destitute. Habits, books, even breviaries had been destroyed. As soon as our Father Rector of the Theologate at Kurseong heard of the fire, he placed the Theologians' villa-house at the disposal of the unfortunates, and had clothing, books and all possible material prepared for them. The Theologians met their guests at the railroad station and helped to settle them in their new lodging. Two days after their arrival, the Salesian Scholastics were able to resume their regular classes.—*"Chez Nous", Province de Toulouse, August-September,* 1936.

IRELAND

The Social Order Summer School at Clongowes

Summer Schools in Catholic Sociology are a familiar feature of Catholic life on the Continent, and in Eng-

land the Catholic Social Guild has for many years held a successful school at Oxford. The first such school in Ireland was held at Clongowes during the weekend, August 3rd to 5th, 1935.

The project was proposed in the late Spring, and hence preparations had to be made with the minimum of delay. The first step was to secure the sanction of the Bishop, His Lordship of Kildare and Leighlin. This was most cordially given. His Lordship wrote: "I think it is an admirable idea, and I trust you will start with as little delay as possible."

A small committee was then formed consisting of Reverend P. O'Neill, Reverend E. J. Coyne, S.J., Reverend F. McGrath, S.J., Senator Farren, Dr. T. J. Kiernan (Director of Broadcasting), and Councillor Martin O'Sullivan. The committee was to decide the main outlines of the School. The title, "The Social Order Summer School" was chosen as a mark of reverence for Our Holy Father Pope Pius XI, whose famous encyclical, better known by its opening words, Quadragesimo Anno, is officially entitled "The Social Order". The duration of the school was limited to a weekend, as it was thought best to commence modestly. It was unanimously decided that the papers should be very short, and that the bulk of time should be given to discussion and questions. There was to be a paper by a clerical lecturer and one by a layman at each conference, and the subject of Property was chosen as being fundamental. The fee for attendance was fixed at ten shillings so that men of modest means might find it possible to attend.

Propaganda in the early stages was carried out by leaflets which were circulated amongst Study Clubs and other groups likely to be interested. Valuable help was given by Reverend R. S. Devane, S.J., Father E. J. Cahill, S.J., Dr. Hendley of St. Malachy's College, Belfast (President of the Belfast group of Study

Clubs), and amongst labor circles by Senator Farren and Councillor O'Sullivan. About a month before the event the school was advertised in the public press. It soon became evident that the response was to be beyond the expectation of the Committee. Applications poured in from every part of Ireland. Special railway concessions were secured from the Great Southern Railways, and two special buses were chartered to bring the participants in the school from Dublin. From the start it was apparent that the school was to go with a swing. At seven-thirty on August 3rd a hundred and twenty guests had arrived. After a cheerful supper in the Boys' Refectory all adjourned to the Chapel for Benediction, and then to the large auditorium where the serious work of the School was done. By this time six more speakers prominent in clerical and lay circles had been added to the original members of the Committee. Very Reverend Father L. Kieran, S.J., Provincial of the Irish Province, also honored the School with his presence.

Dr. P. O'Neill, Professor of Dogmatic and Moral Theology, St. Patrick's College, Maynooth, took the chair at the first session. His opening words were happily chosen. He urged on his hearers frank and open discussion of the problems proposed. Before the first paper a letter was read from His Lordship, the Bishop of Kildare and Leighlin, expressing his regret that the state of his health did not permit him to be present. His Lordship wrote: "I regard the starting of this Summer School as a move of the greatest importance for the promotion of Catholic Action, so earnestly advocated by Our Holy Father. Many of the social ills of the present day have their origin in a misunderstanding of the rights and duties of property; hence any movement having for its object to spread a knowledge of and bring about a realization of these rights and duties must be regarded as the

foundation-stone on which the fabric of Catholic Action rests . . . . I hope and pray that the Summer School has come to stay, and that its work will be crowned with every success and blessing."

It is unnecessary to dwell on the papers read. The general sessions were divided as follows: The Church and Property, The Duties of Property, The Rights of Property, The State and Property.

Those present were prepared for the excellence of the papers; but they were not prepared for the extraordinarily keen debates and the intensely interesting questions which followed. Man after man got up and dwelt upon the peculiar problems of his class or district. The rich variety of accents heard was in itself an eloquent testimony to the wide appeal of the School. Donegal, Belfast, Derry, Cork, Limerick, the Midlands, Galway, all contributed their quota of facts and questions. The questions were dealt with by the clerical lectures at each conference, and all showed an admirable frankness and tolerance in answering. Some idea of the keenness of the debate may be gathered from the fact that the Chairman had to call a halt at a quarter to twelve with three speakers on their feet trying to catch his eye.

The guests were accommodated for the night in the new dormitories. Next day after Mass and breakfast work was resumed at 11:30. Again the papers gave rise to a keen debate which lasted until dinner time at 2 P. M. After dinner the grounds were at the disposal of the guests and materials were provided for every type of sport. After coffee, at 4:30 another conference filled the hours till supper at 7:30, and the closing conference commenced at 8:30 and ended amidst scences of remarkable interest and enthusiasm at midnight.

Next morning there was Mass and Benediction at 9 A. M., and at 11 the special buses carried away the

guests. A few notes on organization may be of interest. Each participant was presented on arrival with a typed synopsis of the scope of the conferences. He also found in his place in the conference hall a typed order of procedure, giving suggestions for questions, further developments of the matter under discussion, etc. A box was left at the door of the hall into which suggestions or questions might be put, in case the person concerned did not care to face the assembly. These questions were read and answered by the lecturers at the evening conference. A small cardboard badge was distributed to each guest, on which he was asked to write his name, and which he was asked to wear as a help to fraternization. In one of the corridors of the new building an extensive display was made of books and pamphlets on sociological subjects. The manuscripts of most of the papers were supplied by request to the Dublin Broadcasting Studio, and considerable extracts were broadcast while the school was in session.

At the closing session various suggestions were made with a view to making the School permanent and extending its scope. A permanent Committee was established for the running of the School. It was also suggested that the participants should use some periodical dealing with sociological problems as a common link and a medium of exchange of views in the intervals between the annual sessions.

The Second Social Order Summer School took place at Clongowes during the weekend of July 18th to 20th. The subject chosen for discussion was "The Constitutional Problem from the Catholic Viewpoint". Details of this School have not as yet been received—*Clongowinian.*

The Centenary of the Clongowes College Debating Society

On Sunday, March 22nd, we celebrated the centen-

ary of our College Debating Society. The celebrations took the form of a debate in which both past and present participated, followed by a dinner in the Castle.

Invitations were issued to all living medallists of the debating society who could be present; to the President, Vice Presidents and Committee of Clongowes Union; Past Presidents of the Union and Past Presidents of the Debate. Among those present, besides the chairman, speaker and the community were: Very Rev. L. J. Kieran, S. J., Provincial, the Rev. Dr. D'Alton, Vice President of Maynooth College, fifteen past medallists, seven past presidents of the debate, and thirty members of the Clongowes Union. At 4:30 P. M. the visitors assembled in the gymnasium for the debate. Enroute to the gymnasium, most of them visited rhetoric classroom on the Higher Line Gallery, where the debating society was first founded a hundred years ago. Father Thomas Hurley, S. J., President of the Debating Society for the centenary year, welcomed the visitors, and gave a short resume of the history of the Debate since its foundation, as follows:

Rev. Fathers and Gentlemen, it is my pleasant duty this evening to welcome you in the name of the Clongowes Debating Society, and to thank you for coming to our centenary meeting.

I have been asked to say something about the history of our debating society. In the brief time at my disposal I can only touch on some points of interest in its story. Naturally, on this evening, our minds go back to that other evening in 1837, when our society had its beginnings in rhetoric classroom, then the newly-constituted Higher Lane Library. Daniel O'Connell, the liberator, was present, and it is to his suggestion that evening, that the Clongowes Debating Society owes its foundation. I need not remind you that in O'Connell Clongowes had a sincere friend. It was his custom to visit the school frequently, and to

spend here a week of spiritual recollection. How strong were the ties which bound him to Clongowes we may gather from a passage in a letter to a friend in August, 1839. In it he says: "My own prospects appear to me to be daily darker and more dark . . . God help me! What shall I do? I think of giving up my income, save an annuity of a small sum to myself and my two sons, and going, if I am received to Clongowes, and to spend the rest of my life there. I want a period of retreat to think of nothing but eternity . . ." The memory of O'Connell ought to be honored here this evening.

Another man to be found in that crowd in Rhetoric Classroom was a young Scholastic, Mr. Francis Murphy, S.J. As a boy he had been Imperator of Rhetoric only a few years before. In 1837 and at various periods later he was an exceptionally brilliant member of the teaching staff here. He was the founder and first President of the Clongowes Debating Society. Many years afterwards he was a pioneer in another foundation. When the Australian Mission was committed to the Irish Province of the Society of Jesus, Father Murphy went to Australia to begin the work.

The third name that comes to our minds is that of Thomas Francis Meagher, then a boy at Clongowes, and the first Secretary of our debating society. Much has been written of Meagher and his connection with Clongowes. Allow me to read to you first a passage from his writings which is probably well-known to you, in which he finds fault with the system of education that prevailed here. 'They talked to us about Mount Olympus and the Vales of Thessaly, paralysed us with Euclid, pitched us precipitately into England, amidst the impetuous Normans and stupid Saxons, but as far as Ireland was concerned they left us, like blind and crippled children, in the dark.' Now, these lines and those which follow are often quoted as if to prove that Thomas Francis Meagher

could not have retained affection for his old school, yet further on in the same essay he writes: 'But I can't bear to say anything against Clongowes. It is too dear an old spot. Long may that old tree, on which I have carved my name, put forth its fragrant blossoms, multiplying its fruit, lift its aged head to Heaven and receive thereon the dews which fertilize and the golden beams which propagate.'

Twenty-seven years after the foundation of the debating society, Brigadier-General Thomas Francis Meagher, in a crowded theater, delivered a lecture in aid of a new Church at Helena. The Church was in charge of the Jesuit Missionaries and in his address General Meagher thanked them most cordially for inviting him and for giving him an opportunity in his new land to show his gratitude to their order. For, he continued, all that he knew, all that was good in him, had been planted in his heart and fostered by the sons of St. Ignatius. Other words of his could be given to show in what esteem he held Jesuit schools and Jesuit education, but I think that I have said enough to prove that Clongowes can justly look upon Thomas Francis Meagher, the first Secretary of our debating society, as not only one of her greatest but also one of her most loyal sons.

During the course of the debate you will probably hear much about the state of education in Ireland, in the early years in the period under review, but concerning the charge of unnational education in Clongowes at the time, we must not forget that Clongowes gave to the Young Ireland movement not only Meagher himself, but also Richard D'Alton Williams, Thomas McNevin, Patrick Smyth, and Thomas Strange, to mention only some of the better known names. Nationality cannot have been at such low ebb here a dozen years after the foundation of our debating society, for the late Father Morris of the Oratory wrote about James Jones, Medallist of 1849, "I said

farewell to the original Jones (later he was Jesuit Provincial in England) at the end of 1849, with the expectation that first in the Debate, and first in the Fight, he was a coming Sarsfield, Grattan and O'Connell all in one."

You have in the programmes a synopsis of the history of the debating society in the list of the names of its Medallists. Those names, and the further list of prize-winners to be found in the Clongowes Record, give us a fair idea of the usefulness of this Society as an instrument of Education. Time does not permit me to dwell on everyone deserving mention this evening, but I cannot refrain from mentioning a few. The Medallist of 1867 must not be forgotten tonight. This year is the Jubilee year of the Amalgamation of the Colleges of Clongowes and Tullabeg and the Medallist of 1867 was the Rector of Clongowes in 1886, the year of Amalgamation—Father John Conmee. In 1873 we find John Redmond was the Medallist and Henry Feegan was the runner-up. Debating must have been of a high standard that year.

I jump over several years and come to the names of the Senior Medallists here this evening, those of John McCarthy in 1886 and of Joseph Donaghy in 1889. The latter brought with him to Clongowes the traditions of a successful debating society in Tullabeg, and for a few years after the Amalgamation, debates at Clongowes were in a flourishing state. But the Clongowes Society had soon a period of decay. In the '90's we find three years in which debates were not held.

It was to the leader of the Irish people, O'Connell, that the Society owed its foundation. It is to another leader of the Irish people, an old Clongownian and a Debate Medallist, John Redmond, that the Society owed its revival. Speaking at the Clongowes Union dinner in November, 1897, John Redmond said that he regretted that the recent development of the edu-

cational system in Ireland had necessarily changed the old Clongowes system, which had produced so many men who adorned every walk in life in the country. For instance, the old debating society founded by Thomas Francis Meagher had practically ceased to exist. Though not an old man he had somewhat old-fashioned notions and he regretted the change and he still looked back with pleasure to the day when he won the medal for debating at Clongowes.

Fortunately, there were here at the time two men to whom Clongowes and the debating society are much indebted, the late Father Henry Fegan, and Father Corcoran who is with us this evening. By their efforts and those of a Medallist and Secretary of the Society, Mr. John M. Fitzgerald, the debating society took on a new life and though it shed some of the pomp and formality of its earlier years, it has had a robust and thriving career ever since. It is of interest to note that in the Debate of the year of revival 1898, the leader of the Government was Father Kieran, our present Father Provincial. Mr. Fitzgerald during his recent period of office as President of the Clongowes Union showed himself again a staunch friend of the Society, when he presented valuable prizes to stimulate interest in the debates.

During the intervening years some have passed to their reward, notably two brilliant debaters, friends of many of us here, Tom Arkins, Medallist of 1906, and Tom Finlay, Medallist in 1911. Several of the Medallists of the last forty years are present in this Hall; others have their names on the list of prize-winners. Even were it desirable, time does not allow to speak of them. You will pardon me, however, if I remind you that the Medallist of 1905 was Judge Shannon, one of our speakers. Fifty years ago a Medallist was Rector of Clongowes, and the Rector in this year of our Centenary Debate was the Medallist in 1912. The Medallist of last year is the present

Secretary of the Society. The Medallist of this year is also among the speakers this evening. You will have an opportunity, therefore, of judging whether the traditions of the Society are being upheld and whether the Clongowes Debating Society is that educational factor which its founders intended it to be.

Father Hurley then proposed that Mr. Joseph Donaghy, the Debate Medallist of 1888-89, an old Tullabeg and Clongowes man, who came here fifty years ago, should take the chair. Mr. Donaghy, in a happy little speech, expressed his pleasure at the honor conferred upon him of presiding. 'The honor,' he said, 'was all the more gratifying, as he, a mere solicitor, would have the unique pleasure of being able to call to order, not merely the Attorney-General of the Irish Free State, but also two distinguished Judges.' He warmly congratulated Father Hurley on his masterly summary of the history of the debating society.

The subject for discussion at this Centenary Celebration was:

Resolved: "That the century since the foundation of this debating society has witnessed a higher level of intellectual achievement in Ireland than any other similar period in her history."

Edward Fitzgerald, this year's Debate Medallist, and son of John M. Fitzgerald, the Medallist of 1897-98, opened the Debate. With a very pleasant voice and a calm delivery, he spoke of Ireland's heroes and scholars, and of the age of strife, the longest of all, which concluded in the 19th century when Ireland reared a rampart of Nationalism. She became imbued, as never before, with an intense national spirit, and behind this rampart built up a national distinctiveness in literature, drama, art and music. In education, a system, at once Catholic and Irish was organized; the establishment of public libraries enriched the public mind. In the sphere of art we had names like Nathaniel Hone, Keating, and Lavery. In litera-

ture and drama above all, the last hundred years had been a period of glorious achievement.

Eoin O'Malley, last year's Debate Medallist, having spoken with great fluency in Irish for some time, elaborated his arguments in English. He spoke of the impossibility of measuring with mathematical accuracy intellectual achievement, divorced from its surroundings, but considered that, taking the difficulties of the period into account, the 17th-18th century excelled that of the last hundred years in intellectual achievement. A literature was produced while Ireland was still in the grip of the Penal Laws, more nation-wide, more deeply rooted in truly Irish thought and emotion than the much overated Anglo-Irish literature of modern times. Keating, the founder of modern Irish prose, and the poets of the 17th and 18th centuries were the most representative writers Ireland has ever known.

Harry Counihan, with more rhetorical flights and well-rounded periods than either of the previous speakers, if with less finish in tone, eulogized the literary perfections of the Anglo-Irish poets of the last century, Moore heralding the dawn of lyric poetry, Mangan, the type of traditional genius, almost Shakespearian in his power, Davis, Ferguson and Yeats. With them there came a freshening wind, a new stirring of national consciousness. Ambrose McGonigal, in the best-delivered speech of the boys, vigorously attacked the pretensions of the Anglo-Irish literature to be really Irish at all. He then contrasted its writers very effectively with names like those of Edmund Burke, Sheridan, Goldsmith and Bishop Berkeley in another century. Gerard Clarke, speaking at some length in Irish and later turning to English, claimed that the revival of Gaelic literature in the last century was Ireland's greatest literary achievement. O'Leary, Douglass, Hyde, O'Conaire and others were but the first growth and best known of a new school of Gaelic literature.

James McClancy, in clear and simple language spoken in a pleasant yet forceful manner, opposed the motion. He upheld the achievements of 850-950 A.D., sometimes called the crown of Ireland's Golden Age, as superior to that of the 19th or any other century. The perfection of the illuminative art as shown in the Gospels of Kildare and the Gospel book of Kells was his chief theme. To it he added the glories of the Irish metal work period, and the works of the Irish missionaries on the Continent.

Professor J. M. O'Sullivan was the first of the distinguished visitors to speak. His speech was both witty and inspiring. Beginning by expressing his alarm at finding himself 'on the government side again', he paid a well-merited compliment to the six boys who had just spoken. Speaking to the motion he said that Daniel O'Connell found our people a nation of slaves and shouted them into manhood. The course of the advancement into manhood had been the history of the last hundred years. Intellectually it had been a great age in Ireland. They were told of the greatness of the missionary work done in the Golden Age, but the missionary work done in the 19th century was even greater and more far-reaching. They had fulfilled the mission of their Church and race in the 19th century and the country's position in the Church was one of the most important factors in the Church life at present. There was a serious duty on the people of today not to leave unfulfilled the promise that lay before the Irish race, and if they built on the work of the 19th century, they would have done well by Church and country.

Mr. C. A. Maguire, Attorney General, spoke for a considerable time in Gaelic. His remarks were very complimetary to the young debaters of the evening, praising effusively their speeches. He then proceeded to attack the stand taken by the affirmative very vigorously.

Rev. P. E. MacFinn, D.D., M.A., who spoke entirely in Irish, pointed out that Ireland's Universities and Secondary Schools belonged to the last century in their growth and they had given a wealth of talent to the country. The Gaelic writers of the present had written a truly Irish literature, some of it unexcelled by anything previously produced. It was pleasant to hear the genuine pride of the speaker in the writers of the West, in the free vivid idiom of the Gaedhealtacht of Connaught.

Rev. Professor T. Corcoran, S.J., said that the century preceding that named in the motion was by far the best period of intellectual achievement by the Irish people. After the rigours of the penal laws they had built up from about six hundred schools in 1730 to about four thousand in 1830. These popular schools, well organized and well manned by competent, well-trained teachers, gave the Irish people an excellent education in classics and mathematics. He did not accept the view that the century which ended about 1835 was a period when, for instance, O'Connell lifted the people out of slavery. He did nothing of the kind, for the people were well-educated. "Who was it," asked Father Corcoran, "that won Catholic Emancipation by the great movement of the Catholic Association, was it O'Connell? I answer No. It was won by the Irish people as a whole, who, as it were, took the leaders by the shoulders and pushed them forward. O'Connell spoke the truth, not when he said that he found the people slaves, but when he said they were the best people in Europe."

His Honor Judge Shannon speaking immediately after Father Corcoran, his former Master here, to the great delight of the audience said that it was an audacity and a pleasure which he would in the years long past not have thought within the bounds of possibility to be able to tell Father Corcoran that he was wrong. He said that intellectual development brought

intellectual achievement and no century could approach the last one hundred years in the matter of educational opportunity. They might recall that previous to the last century the State agencies of education were Protestant in name and political in their teaching. A good deal of learning might be attributable to them, but not of national learning. It had arisen and grown since the relaxation of the Penal Laws. Schools had sprung up all over the country with the advent of the Christian Brothers in 1802, and the facilities for learning must have given rise to a higher level of intellectual achievement. His Honor Judge O'Connor, opposing, said the highest level of intellectual achievement in Irish history was from the fifth to the seventh century. The monastic schools won for Irish scholarship international fame. In these centuries Ireland produced in literature the great sagas of the Cuchulainn and the Fianna cycles, which have never been equalled in any literature, with the possible exception of the Greeks.

Mr. Donaghy summing up, congratulated the six boy speakers. Then Dr. Meenan, President of the College Union, presented the six students with medals on behalf of the College.—*The Clongownian.*

JAPAN

Japanese Catholics and State Shinto

One of the difficulties peculiar to the preaching of the Gospel in Japan is the insistence on the "State Shinto", which includes compulsory acts of reverence at State shrines, etc. It has been officially declared that State Shinto is not a religion, but only a form of patriotism, without religious significance.

The attitude which Catholic Missionaries and Catholics in general are to maintain towards such displays of patriotism and the Japanese national spirit is indicated in a letter sent by the Apostolic Delegate,

Archbishop Marella, to the Superiors of all Religious Institutes and Congregations in the Empire.

"The general principles which must dictate our attitude on this point," says the Delegate, "are a spirit of breadth and comprehension in all that is not in direct opposition to the Faith and a pre-occupation to cooperate earnestly in all that may be interpreted as natural love of fatherland. Consequently, it is evident that our institutions must take part, in the same measure in which Japanese institutions of similar type take part, in all manifestations which have not, or which no longer have, a specifically religious character . . . since the religious origin and religious character of several of these festivals are now given practically no consideration by public opinion.

In regard to patriotic displays and acts of piety towards ancestors, of a mixed or doubtful character, the faithful are free to be guided by the following principle: If the act in question is commonly considered to be not a profession of faith in a pagan religion, but rather a traditional manifestation of a natural sentiment, it may be practically considered as not in opposition to the Faith . . . In fact, it is certain that the sense commonly attributed to these manifestations, half religious and half civil, has been greatly modified, and that which twenty years ago was considered mostly a religious act is being interpreted more and more as a civil manifestation under its traditional, religious, external form. The Church does nothing but adapt itself to this evolution in a spirit of breadth and comprehension towards the traditions and legitimate aspirations of the Japanese people."—*Our Field.*

Notes from Tokyo

Plans are expected back from Rome for the erection of a combined novitiate-juniorate just outside of Tokyo, at a place called Chitose, where our students

have their sports field. This will relieve the congestion of the Faculty building of the University. For the last few years this house has harbored not only the Fathers of the Faculty, but also Fathers not in the teaching profession, lay-brothers, scholastics, juniors, novices, postulants, and even a tertian. On more than one occasion the refectory proved too small for such a large community, some members of which had to take their meals in the pantry. "A la guerre comme la guerre." Still every one will rejoice in the change of residence of our younger brethren, not least they themselves.

In a recent interview with His Holiness and Cardinal Pacelli, Father Krauss, of Sophia University, learned of their deep interest in the new Japanese Catholic Encyclopedia now being edited. The work will consist of four volumes, the articles being written by eminent authorities in Europe and translated into Japanese by great scholars in this country.

Father Eylembosch is working on a translation of the Spiritual Exercises from Spanish into Japanese.

PALESTINE

Father Lobignac writes on the eighteenth of June: The situation is very serious in Palestine. The Arabs are fighting tooth and nail. They realize that in ten years, by the mere fact of Jewish immigration, they will be driven out of the country. For the present they have only one thing left—numerical superiority, and they are on the way to losing that. Accordingly, a veritable terrorism is brewing. The prestige of the British has suffered very much. Their trains have been fired on just as if it were a question of the ordinary Jews. We Religious for the present have nothing to fear, and the only way in which we shall suffer from the condition of things is that it is almost impossible to leave Jerusalem. The curfew compels us to return home by seven o'clock in the evening. This year we

shall be obliged to cancel our trips made in connection with our studies.—*Paris-Chang-Hai* (*July-August*).

Jesuits Dig Near the Dead Sea

Executing a commission of the Pontifical Bible Institute, several Jesuits began excavations in 1929 at Teletat Ghassul in the Jordan Country, northeast of the Dead Sea. In the year 1930 the German Jesuit and Palestinian scholar, Robert Koeppel, was added to the staff. He is today the director of this scientific work, concerning the aim and significance of which we shall make mention.

The discoveries made by excavations to date are numerous beyond all expectation. Predominant among the finds are agricultural and wood-working instruments, pickaxes, sickles, hatchets, and various kinds of chisels. These finds allow them to infer a stationary, agricultural, and unwarlike population. The pottery is also worthwhile: handsomely painted tankards, cups, and pots, decorated about the brim with fingernail sketches. Professor Clarence Fisher, the American archeologist, expressed his judgment in the short yet meaningful sentence: "You have the very richest prehistoric pottery."

The findings of Teletat Ghassul have proposed an entirely new series of questions to archeological science. What people, what race was the bearer of that culture whose traces are here visible? Whence is it derived and at what period did it decline? It is precisely this last question which is at present the concern of the specialists. Father Mallon, in agreement with other archeologists, was of the opinion that the discoveries dated from the year 2000 to the year 1900 before Christ. Yet the findings of the last few years seem to contradict this dating; American specialists in particular, but German scholars, too, are today holding that these results of the excavations go back to the third or fourth century.

At the end of our interview Father Koeppel told us of the cooperative labors of French, Spanish, American, and German Jesuits in the work of excavation. Through this fusion of nationalities, which at the same time brings along a certain variety of scientific recruiting and of scientific method, a work austerely scientific and objective is spontaneously given.—*Deutsche Jesuiten Im Dienst Der Wissenschaft.*

Conversion of India

As some of Ours from several provinces, European and American, are laboring for the conversion of India, we believe that the following statistics will be of interest. They are compiled to show the growth in the number of Catholics in India in four years, from 1931 to 1935, the latest statistics available. The numbers include both those baptized and catechumens.

British India and Burma:	1931	1935
Latin Rite	2,421,881	2,525,121
Eastern Rites	546,238	669,467
French India	24,928	27,401
Portugese India	289,203	308,689
Ceylon	398,732	424,216
Grand Total	3,680,982	3,954,894

—*Rays of Light.*

A. M. D. G.

American Assistancy

A Letter from
Very Reverend Father General
W. LEDOCHOWSKI
to the
PROVINCIALS OF THE AMERICAN ASSISTANCY
ON INCREASING THE NUMBER OF
COADJUTOR - BROTHERS

Rome,
July 8, 1936.

REVEREND AND DEAR FATHER IN CHRIST:

P. C.

Although I rejoice with you over the large number of Scholastic candidates, with whom in these past years God has increased your Provinces, I am, nevertheless, anxious concerning the small number of your Coadjutor-Brothers, who, according to Our Institute, can give so much assistance to the vigorous maintenance of our life, both materially and spiritually.

All that concerns the character and excellence of the Coadjutor-Brother's vocation, as well as what pertains to their formation and supervision, was clearly set forth by Our Holy Founder in the Constitutions themselves and was expounded anew by Father Mutius Vitelleschi in his day. More recently, my predecessor of happy memory, Father Francis Wernz, treated the same subject at greater length in his letter of April 27th, 1911, (*Acta Romana* [1911], p. 72). Furthermore, on the three hundredth anniversary of the death of St. Alphonsus, I myself issued a letter on this subject to the whole Society (*Acta Romana* [1917], pp. 374 ff.).

These documents, nevertheless, I should like to call to your attention, and through you to the attention of immediate Superiors, especially those who are principally concerned, and ask you to reread them when occasion allows and diligently to carry out the suggestions which are therein recommended.

In this present letter I should like to discuss with you the means whereby the number of Coadjutor-Brothers can be increased and the way in which they ought to be trained so as to perform their future duties with profit.

Different explanations are offered of the lack of Coadjutor-Brother vocations in your Assistancy. There is no reason why I should delay in examining them all, for there is one of them more important than the rest, which I intend to treat here particularly.

A vocation, it is said, is a free gift of God and the Spirit breatheth where he will. That is true, but it cannot therefore be concluded that we can contribute nothing to the discovery and development of vocations, but should be satisfied with those candidates who, without any cooperation on our part, desire to become members of the Society. Since no one holds this opinion when there is question of Scholastic candidates, neither can it be maintained in regard to Coadjutor-Brother candidates.

The obligation, it is true, of making the way accessible to suitable young men, rests on Superiors. It is not, however, so exclusively their duty as to prevent the rest of us from having a proper share in this ministry. For there are some—alas, who, just as in other matters, so also in this, cast the whole burden of care for the good estate and advancement of a Province or the Society on the shoulders of Superiors. They have no interest whatever in matters which do not immediately pertain to their office, as though we were not members of a single family and as though the

good of the whole Society did not redound to the good of each individual.

And indeed, if all the members of your cherished Assistancy, especially the Priests, were conscious of this present need, and cooperated with untiring diligence to discover suitable candidates, their number would certainly increase. For the arm of the Lord is not shortened, and from him who does what he can, God does not withhold his grace.

There being so many Priests in your Provinces engaged in parish-work, so many who instruct the large numbers of young men who attend your schools, it would be reasonable to expect that many of these young men would embrace such a devout and supernatural manner of life. And this would in fact happen if all, when opportunity offers, would with the customary prudence of the Society, explain to suitable young men the nature and excellence of this vocation.

What am I to say of your preachers, the members of your mission-band, your confessors, your retreat-masters, moderators of Sodalities of the Blessed Virgin and other associations; what of your editors and writers? Is there a just proportion being maintained between the opportunities which are at your disposal and the results which have been derived therefrom? Are you able to ask the Lord of your vineyard the question: "What is there that we ought to do more to our vineyard, that we have not done to it?"

Would that it were only a lack of interest on the part of some! But I am informed that there are to be found among you those who presume to discourage candidates from embracing this mode of life, moved by this consideration only: that it is unworthy of a promising young man. I would advise you, if you know of anyone who holds this opinion and acts upon it, to admonish him seriously on the falsity and danger of his opinion and urge him to correct it. They cer-

tainly are imbued with the spirit of the world, who consider unbecoming to an American boy a mode of life which the Son of God Himself did not disdain to embrace. In fact, I am afraid that this worldly spirit is the real explanation, not only for this attitude of mind, but also for that lack of interest on the part of many, as Father Gannon of pious memory more than once remarked to me. Some there are who prefer to have hired servants about them with whom they can deal as masters, rather than Coadjutor-Brothers whom they are obliged to reverence as their fellow-religious. Consequently, such men do absolutely nothing to foster vocations.

Very many of Ours, however, are not to be charged with this lack of interest. For I have been pleased to receive and have freely praised some attractive booklets, published from time to time by various Provinces, in which the life of Coadjutor-Brothers is beautifully presented. But the good seed, contained in these booklets, even if widely sown, will scarcely bring forth fruit in the absence of continual care on the part of the husbandman.

It was therefore, an act of prudence for one Province to appoint a Father to visit the secular clergy and their parishes and to preach on the subject of religious vocations. The results of this endeavor have, indeed, been noteworthy. Would it not be a good plan for each Province to make similar arrangements? The lack of information on this subject not only among lay persons, but also among the secular clergy surpasses belief. They have no knowledge whatever of the life of our Brothers, and it is certainly our duty to dispel this ignorance.

If, therefore, in each Province, all of Ours would make this solicitude their own, if all with untiring effort and cooperation would seek out suitable young men, if at least one Father were assigned to this work

and if your endeavors were strengthened by your prayers, I have no doubt that in a short time you would have as many candidates as are necessary and desirable.

After the candidates have been carefully chosen and approved, it is not only our task to form them according to the spirit of the Society, but also to equip them with whatever particular training may promise to make them most useful to the Society.

Although it is set down in Our Institute (*Epitome*, n. 68, §1) that candidates may pass their postulancy either in a Novitiate or in another religious house where observance flourishes, there to be cared for with special solicitude in order that they may come to know our manner of life more familiarly and that they themselves be better known by the Society, it is nevertheless, generally the case that in houses other than the Novitiate they are engaged in so many occupations and are regarded almost as workmen, that the purpose which was intended cannot be realized. There is, besides, another difficulty of no small moment: even in these houses, things are sometimes seen which do not conduce to edification. As a result, the candidate conceives a false idea of the Society, from which later on he will be able only with the greatest difficulty, if at all, to free himself.

It seems, therefore, to be a safer procedure to send these candidates immediately to a House of Probation to spend their postulancy there, under the charge of the Master of Novices, or some Father assigned to that duty. And the more numerous the candidates, the more necessary does it seem that a Father be especially appointed to care for them. In this House of Probation, moreover, they are to be treated as true candidates for the Society, and not as if they were merely good laborers, hired at small expense, on whom any sort of work may be imposed, even tasks

detrimental to their vocation (Rule 25 of the Master of Novices).

There is no reason why I should add anything to what has already been said elsewhere about their formation in the Novitiate. But there is one point which I desire to emphasize. Let Superiors, from the very beginning, carefully consider the talents and aptitudes of each individual candidate, and then decide in what office each one may most effectively assist the Society. Let each one then be trained in that office, even in the Novitiate, as far as possible, under the care of a skilled and experienced Brother.

There are, in modern times, many more services which Coadjutor-Brothers may perform than there were in the early days of the Society. There is no need for me to enumerate them. Everyone, moreover, realizes that a certain technical skill is required for the proper fulfilment of these offices which, if not possessed by the candidate on his entrance, must certainly be afterwards acquired. It also helps for peace of mind and stability in their vocation, not to change Coadjutor-Brothers from one type of work to another too readily and too frequently.

There are, also, certain other offices, open to Coadjutor-Brothers and very necessary to the Society, for the fulfilment of which a more ample mental training is required. Nor can it be maintained that it is against the spirit of the Society for some Coadjutor-Brothers to come to us, equipped to exercise these functions or to be diligently prepared for them. The *Examen* itself (C. 6, nn. 1, 3) instructs us that Coadjutor-Brothers may be "employed in affairs of greater importance in accordance with the measure of the talents given to them by Our Lord." Consequently, in the *Epitome* (n. 41), we read: "those are not to be refused admittance who had previously devoted their attention to academic subjects, or whose intellectual

acquisitions fit them for the more important offices." And, finally, as is clear from the very Rules of the Coadjutor-Brothers (Rule 15), Superiors have the power to allow them to study and acquire more learning than they had before their entrance.

If, therefore, where the greater service of God requires it, we prepare Coadjutor-Brothers to fulfil offices of greater importance, no innovation is being introduced. Rather, we are carrying out that injunction which was established at the very origin of the Society.

Nor is it therefore to be feared that the virtue of indifference to various occupations, which is so necessary to all of Ours, will be lost in the case of the Coadjutor-Brothers. For so deeply can the foundation of a spiritual life be laid, not in others alone, but also in them, that, even though they are equipped to exercise higher functions, they will the more readily relinquish them to undertake whatever occupations of a more lowly character may perhaps be assigned to them. For what we expect from Priests who have been prepared in special branches of knowledge, the very same and for the same reason do we desire from the Coadjutor-Brothers.

I well realize that a professional training cannot be fully acquired in the Novitiate. It is not therefore to be concluded that these young Brothers, immediately after the pronouncement of their vows, must be taken from a House of Probation and sent to the Colleges.

Let all remember that Our Holy Father, St. Ignatius, although in all other matters so parsimonious with time, was lavish in giving years to the formation of Ours. And in this extensive preparation is to be found in large measure our power and our preservation.

If these considerations are true regarding our Priests, they are true also, with the necessary qualifications, for our Coadjutor-Brothers. For it is scarcely

to be expected that they will, in two or three years, acquire that strength of soul, whereby they may, with the favor of divine grace, escape the dangers and temptations to which they will certainly be exposed in the Colleges. Let them, therefore, especially if they be somewhat young, remain a little while longer, in proportion to their progress in spirit, in the House of Probation. Then let them be sent to another house, according to the regulation of the *Epitome* (n. 167 §1), until such time as they may with security be sent to other houses where they will have larger freedom and in which, at length, they may conveniently receive whatever training was perhaps omitted in their previous preparation for the special work which they are called upon to exercise.

When, however, they are finally sent to labor abroad, they are not to be assigned to small Residences, where, abandoned to themselves and deprived of the protection of the common life and intercourse with other Brothers, they soon fall into that condition in which they seem to be little better than good and devout laymen.

Let them rather be assigned to other Houses of Formation and Colleges, especially to those where greater discipline flourishes. Let them not be scattered here and there throughout the different Colleges. But let them first be gathered in one place until a sufficiently large group is there assembled; then let another group be formed in another College. Let this plan be carried out gradually in all houses until the very number of good Coadjutor-Brothers brings it to pass that Superiors may have a greater care of them and they themselves can be of greater assistance to each other and to the College.

How many functions are now being carried out in your Colleges by lay persons, both men and women, which would be performed in a better fashion and at

less expense by Coadjutor-Brothers, if only they were on hand and had been trained for such employments! They could be secretaries to the different administrators and superiors, registrars in schools and universities, librarians, treasurers, bookkeepers or fulfil a thousand and one other offices.

There is, however, one office of a Coadjutor-Brother which, although necessary, has almost fallen into disuse among you: the office of Infirmarian. About this I should like to speak.

Notwithstanding my repeated exhortations that an infirmary be maintained at least in our larger houses (*Epitome,* n. 266), in which Ours, with certain cases excepted, may be taken care of, very few houses have been so equipped. On the other hand, I see you prepared to expend large sums of money in the construction of other buildings, but nothing for these quarters which are so much desired. There is no need for me to show you to how great a danger our Scholastics and younger Fathers are exposed in hospitals, even when they are conducted by devout sisterhoods, nor at how great an expense they are there maintained.

Of course, a Brother Infirmarian who is selected by chance and possesses no medical skill and experience, will not be able to inspire confidence. But who would not rely on a Brother who had been well trained in this office? Where and in what way it may be possible for them to acquire the technique and knowledge of a trained infirmarian is a question which I leave to your prudence and judgment to decide.

It is plain, then, how many material benefits will accrue to your Colleges and Provinces from an increase in the number of properly trained Coadjutor-Brothers. You will, however, also reap far greater spiritual advantages, precious and necessary benefits, indeed. To say nothing of the good example given to the community by a group of devoted Brothers, nor of

the assistance given by their prayers to the work of the Priests, how often, time and again, as I examined the reports of the Provincial's visitations, have I been deeply grieved to notice the omission of many practices which should certainly be maintained, solely because there are not enough Brothers. In one house, for example, Ours are without an excitator in the morning; in another, Ours are not visited during meditation and examens, because there are not enough Brothers; the Fathers, who, from real need and with due permission, sleep later than the rest, are neither aroused nor visited at the proper time of their prayer, because there are not enough Brothers; Mass servers are not to be had, because there are not enough Brothers, and so the abuse of celebrating Mass without a server daily grows more serious; reading at table is omitted, because the Scholastics are occupied in other ways and there are no Brothers to perform that office. Penances in the refectory are neglected because lay persons serve at table. If, however, Brothers were to take their places, the last shadow of an excuse for these lamentable omissions would be completely removed. On other points I will not touch, lest this letter of mine exceed due proportions. I shall only suggest how much assistance, how great comfort and companionship Brothers of good character and skilled in various trades, could give to our missionaries who have been sent to isolated and lonely places.

These, then, are the benefits which will most certainly come to your Houses and Provinces from an increase in the number of Coadjutor-Brothers. It is, of course, not a work of one day, nor of one year. Perseverance must mark our efforts, and characterize our prayers to Our Lord, who showed in His Person the model of this mode of life and learned the carpenter's trade from his teacher, St. Joseph, that He may grant through the intercession of his foster-

father and of those Brothers who are today numbered among the blessed in Heaven, a most ample supply of Coadjutor-Brothers, in order that the Society, on the four hundredth anniversary of its first approbation, may flourish with large numbers of them, who, just as in the past they have been its splendor and crown, will also be in the future its honor and glory.

I commend myself to your Holy Sacrifices.

Your Reverence's Servant in Christ,

W. LEDOCHOWSKI, S.J.,

General of the Society of Jesus.

The Chicago Meeting Concerning Catholic Social Action

The fourth general meeting of the Inter-Provincial Committee to direct and promote the work of Ours for the establishment of the Christian Social Order was held at Loyola University, Chicago, September 4th and 5th, 1936. Father Edmund Walsh presided.

The Rev. Joseph P. Archombault, Director of the Ecole Sociale Populaire at Montreal, read an illuminating report concerning French Canada. "In French Canada there is no atheistic organization as such." But in the Province of Quebec there is a Communist party with 20,000 members, declaring its activities to be "purely economic"; protesting against "the abuses of Capitalism", and seeking "to free the proletariate". "This party asks all workers to unite in a Common Front, which is to establish a Soviet regime, just like Russia". Communistic propaganda stresses the alleged prosperity and happiness of the masses in Russia.

Catholics, and especially Ours, employ three means to combat Communism.

1. They strive to make Communism known; to unveil its origin and its true character; and to reveal its actual working in Russia. This is done through

tracts, illustrated placards, brochures and radio talks. There are anti-Communist days, with special meetings for priests, school teachers and college students. Exhibitions of Communistic literature are frequently held, in order to unmask its real objectives. Press releases concerning Russia and Communistic activities throughout the world are frequently sent to the leading dailies and weeklies printed in French.

2. Catholics seek to obtain from the civil authorities a promise to curb revolutionary propaganda. The Communist party has been declared illegal in Canada. But the present Federal Government of the Liberal party has adopted a new policy, and practically tolerates Communistic propaganda. Catholics strive to stimulate legislators to curb this seditious activity.

3. French Canadian Catholics spread Christian Social Doctrine, in order gradually to substitute a more human regime for the present economic dictatorship. We shall not halt the march of Communism, they say, unless we arrive at a curb upon the egotism which rules our economic life, and unless we obtain a better division of wealth.

This great aim is promoted by spreading numerous tracts and brochures expounding the teaching of "Rerum Novarum" and "Quadragesimo Anno". The Catholic Hour on the radio is directed by Ours and is largely devoted to teaching Catholic Social Order. A school for forming Catholic Social Apostles from among the workers has been long functioning. The students are trained in the Encyclicals and given courses in public speaking. Through the influence of the Catholic Labor Unions the Quebec Legislature has passed, in recent years, much progressive social legislation. Ours aid in every way the Parish Credit Unions, of which there are 274 existing in the Province of Quebec, grouped in a Federation.

The "Social Week" assembles yearly to discuss the Catholic Social Doctrine.

In 1933 a group of eminent priests, assembled at the "Ecole Sociale Populaire", drew up a program for Christian Social revival. This program was adapted and applied to concrete problems in Quebec by a group of laymen. It became the platform of the victorious party in the recent Provincial Elections, which is thus pledged to apply in Quebec a policy based directly on "Quadragesimo Anno".

In Quebec there are sixteen retreat houses for laymen, five directed by Ours. Groups of lawyers, doctors, business men, workers and farmers make the Spiritual Exercises in these houses of retreat. Large numbers of religious, priests and laity are enrolled in the League of St. Michael, pledged to pray for the triumph of the cause of Christ, and the overthrow of the enemies of His Church.

Father William X. Bryan, (of the Province of Upper Canada) stressed that mere denunciation of Atheism is futile, unless combined with constructive economic propaganda. Credit Unions and Consumers Co-operatives ought especially to be fostered.

Father Charles Leahy, (Province of California) noted that even in the Juniorate Academy work on questions of Social Justice is permitted. He recommended that refectory reading deal, at times, with Catholic Social Action. An adult class conducted by Ours has been successful in spreading the Christian Social Gospel in Los Angeles. Study Clubs, especially among High School students, are fruitful in good. Ours, at times, address secular organizations, such as the American Legion, concerning the Communist menace. It is real in California. Many labor unions are much infected by "boring from within" tactics sponsored by Communistic cells. Even among the farmers truck drivers spread subversive propaganda.

Father Joseph Husslein, (Missouri Province) stated that Communism is still relatively weak in the territory of his Province. Father Markoe declares that it

has not, as yet, deeply affected the Negroes. But the philosophy taught at secular universities is often favorable to Socialism, and even to Communism. Father Rueve, of Kansas City, issues mimeographed reports on Communistic activities.

Father Edmund A. Walsh, (Maryland-New York Province) noted the striking success of the Labor College in Philadelphia. Father Duane has devoted considerable time at the Archdiocesan Conferences in New York to the discussion of Communism, and to Catholic Counter-Action. At St. Francis Xavier, New York, a Labor College has been founded. At Union Square, New York, Father Le Buffe and the Catholic Evidence Guild have spoken effectively against Communism. At Georgetown there were four thousand applications for tickets to attend the lecture course on Communism. Men from Georgetown appeared with great success in the open air meetings of the Catholic Evidence Guild at Franklin Square, Washington. The inter-Racial Work of Father La Farge has aroused the opposition of Negro Communists in Harlem.

Father Frederick Siedenburg, (Province of Chicago) stated that in the territory of his Province there were 36,000 Communistic party members, with at least two hundred thousand sympathizers. Many Jews think that Communistic Russia is their best friend. Communists stress "Pacificism" and "Free Speech" in their propaganda. At the University of Michigan (out of 8,000 students) there are 200 active Communists with 500 sympathizers. Some Protestant ministers, especially among the Negroes, attack our present economic order as un-Christian and even permit Communists to speak from their pulpits. The "Modern Book Store" sells "Communistic Classics" at cost price. Communistic "soap-box" oratory in Detroit has greatly influenced the Negro laboring class. Lutherans and the American Legion conduct counter-propaganda. Some of Ours give radio talks, exposing the menace of

Communism and propounding Catholic Social Doctrine. Our Sodalities have stressed the study of the X-O program.

Father Charles C. Chapman, (New Orleans Province) reported that there is little Communism in New Orleans. But it is growing in Birmingham. Communists are active among the discontented share croppers in Arkansas and Tennessee. The Southern Agrarian group at Vanderbilt University, led by Mr. Agar, is sympathetic with many Catholic objectives in social matters. From Loyola University, New Orleans, Ours give frequent radio talks concerning questions of Social Justice.

Father Joseph MacDonald, (Province of New England) stated that the *Boston Pilot* prints in full the Radio Talks of Father Ahern and others of Ours which frequently deal with Communism and its antidote. Study Clubs are increasing. Father Lowe, of Boston College, conducts two study clubs for Catholic business men, Father Harding is active with Boston College Alumni, and Father Hewitt of Weston has done considerable lecturing to the K. of C. Father Ahern and the late Father Jones Corrigan have spoken frequently before non-Catholic groups concerning Catholic Social Teaching. Father Ahern's address before the "Institute of Human Relations" resulted in thirty-five Protestant ministers requesting information concerning "Catholic Principles of Social Reconstruction". Father Welch, of Holy Cross College, has organized several study clubs in Worcester. At Weston, a selected group of Theologians meet weekly to discuss papers dealing in Communism. The Fathers of the Mission Band report that even some Catholics cherish the delusion that Communism may be divorced from Atheism.

Father John C. McAstocker, (Province of Oregon) reported that in Seattle there is much violent Communism especially among longshoremen. There are

20,000 active Communists in Oregon. Sabotage is common; with lumber camps closed and railroad equipment damaged. A "Common Front" of Radicals, Socialists and Communists has been formed in Oregon. Stevenson, running as an avowed Communist, polled 130,000 votes (out of 300,000) in the Democratic Gubernatorial Primary. Ours strive to combat the menace through training our own Alumni and Collegians. We also seek to aid Catholic Labor Unionists in fighting the Communistic "boring from within" tactics.

In commenting on the Reports, Father Walsh stressed these points. We must show the tie-up between Communism and Atheism; and then preach the doctrines of "Quadragesimo Anno" as an antidote. Ours must abstain from purely political propaganda. Finally, all should ponder the words of the Holy Father (May 12, 1936) "The greatest peril of our time is Communism." To this warning of the Vicar of Christ let us add the words of Father General: "The peculiar function of Ours is to expose the snares of the enemy."

MARYLAND-NEW YORK PROVINCE

New York City—Campion House

Father Parsons Retires

The retirement of the Rev. Wilfrid Parsons, S. J., as editor of *America,* after twelve years of distinguished service, is a distinct loss to American Catholic journalism. Father Parsons during his term as director of the Jesuit Fathers' famous weekly review proved he was a many-sided man. Not only was he a capable journalist—a good newspaper man his editorial brethren call him—but he showed he possessed remarkable qualities as a preacher and leader. In May, 1925, when he succeeded the late Rev. Richard H. Tierney, S. J., as editor of *America,* Father Parsons was stepping

into a post of eminence, for Father Tierney had made the review one of the notable publications in the English language. That Father Parsons has maintained for *America* that eminence is proof of his ability as an editor. When he turned to writing he was also away out in front. In August, 1932, we remarked that an article of his in *America* describing the bayonetting by the Regular Army of the so-called Bonus Army in Washington, with an accompaniment of tanks and tear gas, was as fine a piece of writing as had appeared in any periodical. As editor of *America* Father Parsons kept to the forefront the battle for justice for the Church in Mexico and the agitation for social justice as enunciated by Leo XIII and Pius XI. If he did no more he would merit a special award, but that was only a part of his achievement as editor of *America.*

Father Parsons' successor in *America's* editorial chair, the Rev. Francis Talbot, S. J., is well qualified for the important post he is to assume. Since 1923 he has been associate editor of the publication. During the greater part of this time the literary sections of *America* have been under his direction. His literary gifts have won him an outstanding position among American critics. He is the author and editor of an impressive list of books. This year brought us his "Saint Among Savages," a biography of St. Isaac Jogues, which has been praised by critics for its beauty of style and for the light which it throws upon controverted points in seventeenth-century American and Canadian history.

Not the least of Father Talbot's achievements has been his work for clean movies through the Motion Picture Bureau of the International Federation of Catholic Alumnae, which now acts as official review of films for the Legion of Decency. Father Talbot's

record in the literary world is a guarantee that as editor of *America* its prestige is to be brilliantly maintained.—*Catholic News.*

GEORGETOWN UNIVERSITY

Father Carney Dies at Georgetown

At Georgetown University, Washington, D. C., Father Joseph P. Carney, S.J., died piously on Friday, March 6. Had he lived until August 15, he would have completed his fiftieth year in the Society of Jesus. Father Carney was born in New York on April 29, 1869, and brought up in what was then known as St. Lawrence's parish, now St. Ignatius Loyola's.

Having finished Xavier High School, he entered the Society of Jesus at Frederick, Md., on August 14, 1886. He was ordained at Woodstock College in June, 1902, by His Eminence Cardinal Gibbons and pronounced his final vows in the Church of St. Francis Xavier on August 15, 1905. As a scholastic he taught at St. John's College, Fordham. From 1905 to 1917 he was principal of the Xavier Grammar School in West Fifteenth Street.

From 1917 to 1934 he labored in the Jesuit parishes of Southern Maryland, first at Leonardtown, then as superior at Ridge, St. Thomas and Chaptico. In 1934 he was appointed Father Minister at the Novitiate of St. Isaac Jogues at Wernersville, Pa. Illness forced his retirement from active work and since last summer he was at Georgetown.

Father Carney is survived by two sisters. The interment was in the college cemetery at Georgetown. Of a gentle, unassuming character, he was greatly esteemed and cherished by those for whom he worked with constant zeal for many years.

Garret Park—Georgetown Prep.

Reception for Bishop Emmet, S.J.

On the evening of August 4th, 1936, Georgetown Preparatory School was host to a number of friends of its former Headmaster and Superior, the present Vicar Apostolic of Jamaica, Bishop Thomas A. Emmet, S. J.

During the years he spent at Garrett Park, Bishop Emmet made many external improvements and, at the same time, he made many friends. It was in order to give him an opportunity to see them once more that this reception was given. It was held on the lawn behind the boys' Chapel, Our Lady's Garden filled with flowers, completing the background. Strings of colored lights, and the reflection of flood lights playing on the Chapel wall, afforded the necessary illumination. Through the Chapel windows came strains of organ music played by Brother Oswald, S. J. Because of the lingering heat of the day everyone enjoyed the refreshments that were served.

One of the guests was our faithful negro gardener, Mr. Frank Bowman. When he appeared the Bishop left the group with which he was chatting to shake hands with Frank. The respect for the Bishop on the part of this gentleman of color had been proven when he traveled all the way to Boston for the Bishop's consecration. Not so marked but just as sincere were the expressions of esteem for the Bishop heard during the course of the evening. He was termed "fatherly" by some, by others a "real friend". Above all his gentle courtesy seemed to have made the deepest impression on his old friends in the vicinity of Washington, who were glad to return to the "Prep" for an evening when Bishop Emmet was guest of honor.

Home News

Ordinations for 1936

The following Scholastics were ordained to the Priesthood on June 21, 1936, by His Excellency, the Most Reverend John M. McNamara, D. D., Auxiliary Bishop of Baltimore

Edmund A. Anable
Robert P. Arthur
Francis R. Braun
Edmund T. Brennan
Francis D. Burns
Raymond J. Cotter
Francis X. Curley
Theodore E. Daigler
Francis T. Day
Francis J. Gallagher
William J. Gleason
Henry W. Greer
Robert F. Grewen
Daniel A. Hare
Ernest P. Harnett
Edwin N. Herbert
William A. Horigan
Matthew W. Kane
Joseph G. Keegan
Bernard F. Kirby
John M. Ledesma
Kelvin T. MacKavanagh
David T. Madden
Philip F. McNally
Stephen J. Meany
Maurice J. Miller
Gerard J. Murphy
Edward F. O'Byrne
Francis M. O'Byrne
John P. O'Sullivan
Aloysius J. Owen
Edwin A. Quain
Lorenzo K. Reed
John F. Sheridan
Paul J. Swick
Joseph F. Taylor
Merlin A. Thibault
Daniel J. Turbett
Lawrence M. Wilson
Gerard F. Yates

Woodstock Faculty 1936-1937

Reverend Father Francis E. Keenan, Rector.

Father Ferdinand Wheeler, Minister.

Father Henry J. Andersen, Subminister, Minister of Theologians, Procurator.

Father Thomas A. Becker, Spiritual Father of the House, Professor of Humanities.

Father Charles A. Berger, Professor of Biology.

Father John A. Brosnan, Professor of Chemistry.

Father William J. Brosnan, Professor of Natural Theology.

Father Daniel J. M. Callahan, Professor of Scholastic Theology.

Father Patrick J. Casey, Confessor of Ours.

Father Dennis J. Comey, Professor of Scholastic Theology.

Father Allen F. Duggin, Professor of Scholastic Theology.

Father Joseph C. Glose, Professor of Psychology.

Father Edward J. Hanrahan, Professor of General Metaphysics.

Father Joseph R. Hearn, Professor of Physics and Mathematics.

Father John J. Heenan, Professor of Fundamental Theology.

Father Charles J. Hennessey, Parish Priest.

Father Charles G. Herzog, Professor of Fundamental Theology.

Father James H. Kearney, Professor of Moral Theology.

Father Vincent L. Keelan, Professor of Logic and Critica.

Father John V. Matthews, Professor of Dogmatic Theology.

Father William H. McClellan, Professor of Hebrew.

Father John J. McLaughlin, Professor of Ethics.

Father Francis A. McQuade, Professor of Canon Law.

Father James D. Nugent, Professor of Scholastic Theology.

Father Stephen L. J. O'Beirne, Professor of Cosmology.

Father Joseph T. O'Brien, Spiritual Father for the Philosophers.

Father John S. O'Connor, Professor of Physics.

Father Lawrence K. Patterson, Professor of History, Faculty of Philosophy.

Father Francis X. Pierce, Professor of Sacred Scripture, Old Testament.

Father Edward C. Philipps, Dean of Philosophers, Spiritual Father for Theologians.

Father Edward A. Ryan, Professor of History, Faculty of Theology.

Father Edwin D. Sanders, Prefect of Studies, Dean of Theologians, Professor of Sacred Scripture, New Testament.

Father John J. Scanlon, Professor of Oriental Questions.

Father Joseph A. Slattery, Professor of English.

Father John F. X. Sweeney, Professor of Scholastic Theology.

Father Neil J. Twombly, Professor of Humanities.

Father Philip X. Walsh, Professor of History of Philosophy and Studies in Aristotle and St. Thomas.

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